

# THE SPIRIT OF MISSIONS.

Vol. LVIII.

APRIL, A. D. 1893.

No. 4.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MARCH 14TH, 1893.

— The following elected members were present : The Right Rev. Drs. Whitaker, Scarborough, Starkey and Rulison ; the Rev. Drs. Hoffman, Satterlee, Applegate, Greer, Vibbert and Anstice ; and Messrs. Stark, Vanderbilt, Low, King, Mills, Cutting, Chauncey, Brown and Ryerson. Of the *ex-officio* members the Right Rev. Drs. Perry and Brooke were present. In the absence of the President and Vice-President the Right Rev. Dr. Whitaker was called to the chair.

— The Right Rev. Dr. Francis Key Brooke, Missionary Bishop of Oklahoma, and Mr. Arthur Ryerson, who had not been present at any previous meeting of the Board, were introduced respectively by the Right Rev. Dr. Rulison and the Rev. Dr. Vibbert.

— Official notice was received from the Rev. Dr. Samuel Hart, Secretary of the House of Bishops, of the election of the Rev. John McKim as Bishop of the Missionary Jurisdiction of Yeddo, and the Rev. Frederick Rogers Graves as Bishop of the Missionary Jurisdiction of Shanghai, together with the information that the Secretary by order of the House of Bishops had cabled both gentlemen the fact of their election.

— A resolution of the Diocesan Convention of California was received from the Rev. R. C. Foute, unanimously inviting the Board of Managers to hold the next meeting of the Missionary Council in San Francisco. Whereupon it was

“ *Resolved* : That, with the approval of the Presiding Bishop, the Missionary Council be held in San Francisco as early as possible in October.”

Since the meeting a communication has been received from the Presiding Bishop in these words : “ According to the provisions of Article IV. of the Constitution of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, I hereby give my approval of the designation of the city of San Francisco, California, as the place of meeting of the next Missionary Council of the Church.” The Board of Managers appointed a committee of five to inquire as to what terms can be made for transportation, etc.

— Information was received from the Commission on Work among the Colored People that they had met in the city of Washington on the 23th of February, and continued the appropriations for the several dioceses to the close of the second quarter (March 1st) of the present fiscal year, with the single change that the appropriation to Virginia was divided so that the new Diocese of Southern Virginia should receive \$1,697.50 for the quarter and the old diocese \$287.50. The Bishop Payne Divinity-school is situated in the new diocese.

— Communications were received from twelve of the Bishops in the United States, having missionary work within their jurisdiction, with regard to appointments, etc., and favorable action was taken where necessary. In view of the brief time before the



sailing of the annual vessels to our part of the Territory of Alaska, the Secretary was requested to make a strong appeal in the name of the Board for at least two clergymen for the mission, stating the urgency of the case. This appeal appears on another page.

— Letters were received from the Standing Committee and members of the mission in China, from which it appeared that there had been another riot at I-chang (which, however, was immediately put down), showing that the missionaries there need always to be on the alert. Archdeacon Thomson had made a visitation of the work at Hankow and Wuchang, and expressed his gratification at what he saw. Mr. Graves was about going up to I-chang with Mr. Sowerby, where there were ten persons awaiting baptism, and there were five more at Sha-sze; the work at those stations being temporarily under the charge of native clergymen assisted by catechists. The standing committee sent a pressing request for the appointment of a clergyman to be stationed at Hankow with the Rev. Mr. Ingle, who during the time that he was studying the language, should take the services for the English residents there. Before the death of Bishop Boone an arrangement had been made to this effect; the English community guaranteeing 400 Hankow taels per annum for two years toward the salary. The Rev. H. Clinton Collins, M.D., of the Diocese of Easton, whose application was already before the Board, was appointed for the position. The Rev. Sidney C. Partridge arrived at Shanghai on the 30th of January. By assignment of the ecclesiastical authority he has taken charge of the work in the valley of the Yang-tse, with residence at Wuhu.

— A most interesting letter was received from the Rev. T. S. Tyng with regard to the usefulness of St. Paul's School, Tokyo, referring to the appeal published in the last number and which had obtained a wide circulation. Incidentally he states that in the Japan mission there are now more than fifty young men in various stages of preparation for the Ministry or for work as evangelists; nearly all of whom give promise of great future usefulness; and also states that a very large proportion of the communicants of the mission are young men. The prospects are very bright; one of the most hopeful things being the deep interest of the Japan Church in charitable work. For example, two orphanages in Tokyo are altogether managed and mainly supported by the Japanese.

— Holy Trinity Church, Philadelphia, has contributed (in two years) \$9,110 for the new church at Kyoto under the charge of the Rev. A. D. Gring, which will be known as Holy Trinity Church. With the sanction of the Board, Mr. Gring has issued an appeal for \$10,000 for a parish house, to be built upon the same plot upon which also the new building for St. Agnes' School, recently at Osaka, is to stand.

— Letters were submitted from Bishop Ferguson and from the kings and chiefs of the Cavalla tribe, the king of the Rocktown tribe, and from several of the catechists representing the native Christians in those districts, which are more particularly noticed on another page.

— The Board accepted the resignation of the Right Rev. Dr. Paret as an elected member, which resignation had been presented at the previous meeting, because the Bishop's attendance could at the best be infrequent and irregular and he did not think it right to bear, nominally, responsibilities which he could not faithfully fulfil.

#### WANTED IMMEDIATELY:

Two men, in Priest's Orders, married preferred, to join the Alaska mission. It is necessary that whoever goes shall be in robust health. It is imperative that the mission stations which the Church has established there shall be reinforced; and, since the annual vessels sail early in May, applica-

tions should be made without delay. This is a formal call from the Board for volunteers.

Address the Rev. Wm. S. Langford, D.D., General Secretary, 22 Bible House, New York.

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### *THE ANNUAL APPROPRIATIONS.*

UPON other pages in this number of the magazine will be found the annual budget of appropriations, Domestic and Foreign, that it has been our custom to publish in the January number of each year, but which publication this year was postponed because of the recent action of the General Convention in setting up new missionary jurisdictions. The appropriations for these were only adjusted at the February meeting.

As compared with last year, the appropriations in the Domestic field by reason of this enlargement of the work are \$18,843.92 larger than those of last year, and the appropriations to the Foreign field, because of especial necessities of the work in the African mission, are \$11,112.47 larger, making in all an increase of the Board's responsibility amounting to \$29,956.40. This, without argument, shows the need of increased efforts and renewed interest on the part of every member of the Church, upon whom these additional responsibilities have been placed by their representatives, in order that the contributions may be correspondingly enlarged; and yet the Treasurer's report to the first of March shows a falling off in the contributions this year, as compared with the same months of last year, of nearly \$11,000. It seems to us that this statement makes its own appeal to the clergy and laity.

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### *ACTION OF THE HOUSE OF BISHOPS.*

THE House of Bishops, at a special meeting held in New York, March 1st and 2d, selected the Rev. John McKim, of the Japan mission, to be Missionary Bishop of Yeddo, and the Rev. Frederick R. Graves, of the China mission, to be Missionary Bishop of Shanghai.

The House of Bishops has thus put honor upon the missions in China and Japan by choosing to the Episcopate two of the missionaries who have labored long and well in the fields over which they are called to preside, and by this act they commend afresh these missions to the affectionate regard of the clergy and laity and to their renewed interest and support. Let us at once send help to those missions, which have been so long waiting for reinforcement, and by gifts of men and money signify our hearty purpose to push forward the work there.

The recent consecration of four Missionary Bishops for new jurisdictions in the United States calls with no less emphasis for enlarged supplies in the Domestic field.

The House of Bishops, by resolution approving the action of the Board of Missions in refusing longer to accept government aid for work among the



Indians, gives voice to the best sentiment of the American people against the use of public funds to subsidize religious education, but proclaims unabated interest in the enlightenment of the Red Man and directly urges the Church to make up all the support that is lost by refusing government aid.

The united voice of the Bishops sends forth both directly and indirectly an appeal for larger contributions of money to support the missionary work. Unhappily the contributions up to the present time show a falling off from last year. How shall this be changed? How shall the laity be impressed with the need of immediate increase of funds? Shall it be by application to individuals or by extra offerings in the congregations? It should be by both methods.

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### *THE MISSIONARY BISHOPS-ELECT.*

THE Rev. Frederick Rogers Graves, chosen by the House of Bishops for Missionary Bishop of Shanghai, was born at Auburn, New York, in 1858, was graduated from Hobart College, Geneva, and from the General Theological Seminary in 1881. On March 8th, 1881, he was appointed missionary to China. He was ordained to the Diaconate in St. Paul's Chapel, New York, June 12th, by Bishop Horatio Potter, and to the Priesthood in the Church of Our Saviour, Hongkew, Shanghai, October 28th, 1882, by Bishop C. M. Williams, of Japan.

For a short time Mr. Graves was connected with St. John's College, Shanghai, but he was originally appointed for the station at Wuchang, 600 miles from the mouth of the Yang-tse river, and there he has done the most of his work. He is the rector of the Church of the Nativity in that city, and in general charge of the work there. Mr. Graves was in the United States on vacation in 1891, and produced a profound impression by his able presentation of the work in China.

The Rev. John McKim, chosen by the House of Bishops for Missionary Bishop of Yeddo, is in the fortieth year of his age and was graduated from Nashotah Seminary in 1879. He was ordered Deacon at the close of his junior year, June 16th, 1878, by Bishop Brown and advanced to the Priesthood upon his graduation. He was appointed to the Japan mission in 1879, and has long been stationed at Osaka, where he has taken a leading part in evangelistic work. According to the last report received, he had seventeen stations and sub-stations under his charge.

In a letter from Osaka dated July 22d, 1892, Mr. McKim wrote:

It will be many years before we have native clergymen enough to supply the congregations already organized, and the responsibility of laying foundations and opening new centres rests upon the foreign missionary. Our new Bishop should be accompanied by twenty new recruits. He will find more than work enough for each and all of them. The Church in Japan has a future before her which is conceded by many not of her to be greater than that of any other Christian organization. One of the most prominent among the Presbyterian missionaries in Japan lately said to one of the Church missionaries: "In ten years from now you will have it all your own way." The govern-

ment, discipline and worship of the Church are gradually and increasingly commending themselves to those who but a few years ago had no good word to say of us. At the Congregational conference held in Osaka this year a resolution in favor of adopting an Episcopal form of government was offered and lost by a majority of two votes only, the poll standing twenty-six to twenty-four.

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### QUARTERLY MESSAGE.

Soon after Easter we shall send to the clergy and to each subscriber to *THE SPIRIT OF MISSIONS* a sample copy of a new publication entitled "Quarterly Message Concerning Church Missions at Home and Abroad."

We desire to make this paper the medium of a very wide communication with all our Church people, and are able to furnish it at a price which will make it possible for the clergy and friends of missions to see that it is put into the hands of all. It will be printed four times a year. Single copies will be mailed at ten cents per annum; twenty-five copies to one address at one dollar per annum, and 100 copies to one address at four dollars per annum.

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### THE LENTEN OFFERING.

WE shall esteem it a favor if prompt remittance can be made of the Lenten Offerings, as there will be constant inquiry how much the offering amounts to. This natural curiosity of many who have been putting forth strenuous efforts deserves to be satisfied, and we trust that there may be on the part of all an eagerness to gather in the offerings and send them forward without delay. If orders for the pictures of the Church Missions House have not already been sent, there should be care taken in sending the remittance to say how many pictures are desired, as they will be sent only in response to definite requests.

The call for Pyramids has continued even up to the middle of the fifth week in Lent, with the intention on the part of some of carrying on the offering beyond the close of the Lenten season, and in not a few cases the Pyramids will not be put into use until after Easter. With an earnest desire to give every Sunday-school the fullest opportunity to have a share in this grand effort the offering will be kept open to include all receipts up to Whitsunday.

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### NEEDS FOR BUILDING PURPOSES.

FOLLOWING the appropriations for the missionary work which appear on another page will be found a long list of needs for churches and other buildings in the Foreign field. Such expenditure is inevitable; but always, when possible, it should be met by contributions especially designated for the object without abatement of the resources for carrying on the work. A number of the items have appeared for several years, without any response coming. The Bishop's house at Monrovia, Liberia, for instance, was pur-



chased with the belief on the Board's part that, as soon as the necessity was made known, the money would be forthcoming. Several of the items are for work long since completed by means of money borrowed in the field.

We commend these needs, all of which have been recognized by the Board, to those who feel moved to do something of permanent value in Africa, China or Japan, and especially to those who are wishing to provide memorials of their departed friends.

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### *HISTORY OF THE REVISED PRAYER BOOK.*

THE Rev. Dr. Wm. R. Huntington has published, through Mr. Thomas Whittaker, "A Short History of the Prayer Book," containing articles and addresses prepared before, during, and after the recent revision. The title is misleading, for the book relates wholly to the subject of the revision of 1892. One cannot open it at any point without being lured on by the limpid flow of pure English, which makes it a pleasure to read anything from Dr. Huntington's pen. The serious purpose of the writing is lightened by flashes of wit and enriched by historical allusions and references.

In those portions which were written during the revision period, Dr. Huntington seems conscious that there are many adversaries, and his pen is like a rapier with which he parries and thrusts with skill which gives piquancy to his writing. He seems to anticipate every possible objection and put it to rest.

The intimate relation of Dr. Huntington to the work of revision gives a value to these papers which makes them indispensable to any one who would possess a fair account of the reasons for the revision and the principles which guided it.

There are other papers which should be brought together as a part of the literature of the revision period. Among them we recall two valuable articles by laymen, the late Judge Emmott and the Hon. John W. Andrews.

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### *INHERITANCE AND RESPONSIBILITY.*

WITH the Prayer Book we have inherited also a great responsibility. We hold it not for ourselves alone or for our children, but it is God's book for all people, and ours only as we are trustees of the generations which, through His good providence, have transmitted it to us, that we should not only cherish it, and guard it against all depravation, but make it known, distribute it far and wide, among all the people of our land.

Let us face the fact that only a small portion of the people in these United States know the Prayer Book at all, perhaps five millions of the five and sixty millions of our population. See then what we owe to the present generation! Whenever did a Church have such an opportunity for a grand work as has this Church? Whenever was a particular calling so clearly indicated as is our calling to make the Prayer Book the book of all the people of our land?

Prayer Book distribution is our work specifically. No other body of Christians feels called upon to share in it. Though they might pronounce it of the highest value and importance, yet they would say it is the peculiar work of Episcopalians. *It is our work.* If we neglect it, it will not be done, and it is therefore our duty to see that it is done—thoroughly done. Shall we undertake it? Shall we enter upon it with high resolve and with large purpose? Shall we not make it the first object of a great missionary enthusiasm pervading the Church from Maine to California, from Florida to Olympia?

It may be said in reply that the great mass of the people do not want the Prayer Book; that they do not care for it, nor feel the need of it. But they do need it, and they will care for it and prize it, and use it when they learn its worth.

We have been told that when that marvel of business enterprise, the Standard Oil Company, would find a market for its products it is not content merely to wait on the ordinary demand, but it proceeds to create a market. Its agents went into Mexico, but found the people so averse to change that they would still hold on to their tallow dips in spite of all that was told them of the excellence of kerosene. What then? Did the company give that up as a hopeless market? Not at all. Their agents went about to conquer the prejudice and to overcome the stolid indifference, and they did it at a prodigious outlay. They took into every house a lamp, all trimmed and filled with oil, and gave it to the people, and immediately the market was made.

That is an illustration of what we should do with our Prayer Book. We must take lamps into every dwelling and put them where the people can use them. They will find out their excellence.

It may be said again it will cost a great deal of money for such a stupendous work. True! Yet what is money in the hands of Christians for except for Christian work?

Let it come forth! Show the need and it will come forth. Have courage to go about the work and money will never fail to respond. Make men understand that the distribution of this book is essential to the social, moral and spiritual well-being of the millions of our land, and they will not withhold whatever may be needful for our wise Christian enterprise. Let us have faith.

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### THE CHINESE REGISTRATION LAW.

THE House of Bishops, at its recent meeting in New York City, March 1st and 2d, adopted a resolution condemning the act known as the Geary Law, and appointed a committee to proceed to Washington and confer with the President upon the subject. The committee went to Washington by appointment, and held an audience with the President March 15th.

The grave objections to this legislation are, that it is a new departure



for this country to require certificates of residence; "it tags a man like a dog" on the "ticket-of-leave" system of Botany Bay; it puts the burden of proof on a man that he is not violating the law, thus reversing all principles of justice; it requires no affidavit or indictment charging guilt; it subjects a man at any time, or anywhere, to arrest at the discretion of a horde of officers; in many cases it makes exceedingly difficult, if not impossible, requirements concerning witnesses; it gives enormous discretion to collectors and to deputies concerning the rejection of witnesses and applicants, with no appeal and no penalty if they abuse their power; it imposes heavy expense and much trouble to many in procuring the requisite evidence; it is barbarous in its penalties upon the innocent who may be unable to comply with its requirements; it presents the lamentable spectacle of a Christian nation breaking its treaty with a people whom we are endeavoring to win to the acceptance of the Gospel.

The act, with its attendant regulations, is a dishonor to the United States; a breach of faith with China; a hardship and wrong to the Chinese here; a provocation to retaliation by China; a hindrance and menace to Christian missions in China of great proportions and promise, and, therefore, should be obliterated.

The Chinese League of St. Bartholomew's Church, New York, has engaged the services of Mr. Joseph H. Choate to test the constitutionality of the act before the Supreme Court of the United States.

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### ARE WE SELFISH?

A VALUED correspondent asks the question, "Why is not more money given to missions?" It is easier to ask such a question than to give a satisfactory answer to it. A neighbor replies, It is wholly the fault of the clergy, because they do not press the claims of missions strongly upon their people. While that is true in some instances, it is not sufficient to account for the lack of contributions. A rector who is in deep earnest in regard to missions will be able, no doubt, to interest his congregation and increase their contributions to missions, but even the most earnest rector will find a great deal to deplore in the lack of responsiveness on the part of some whom he is most anxious to move. Yet, it is true that the rector can accomplish more than anyone else, and that without his active effort missionary interest cannot be aroused in his congregation.

It may be said that the fault is in the mode of presenting missions. It is made too abstract and ideal; it ought to be more personal, specific, and practical. That is, indeed, a real difficulty, and one which it is not easy to overcome. If we could present the missionary in his work with his personal experiences, his trials and hopes, his faith and courage, pressing on in his work, it would interest and draw out sympathy and help. Yes, sympathy and personal interest, that is, interest in particular missionaries or a partic-



ular mission, would soon grow into a wider interest and help to bring out larger gifts for missions.

Back of all and deeper than all, the power that will bind us all together in the work of missions is love for the Personal Christ, a deep sense of His love and sacrifice for us and for all men. Loyalty to His word of command, sympathy with His great mission of mercy to the world, lie at the basis of all our duty, and must lay their mandate upon us before we shall give freely and gladly for missions. The trouble is men love their own, not the things which are Jesus Christ's. We are selfish and care more for our own pleasure than for the souls which are without God.

The Church has laid out great work in Domestic and Foreign Missions and relies upon all its sons and daughters, according to the means which our Heavenly Father has put in their power, to help. The Church calls upon them by the love of Christ, by the vows of their discipleship, not to do little, but much, for the extension of Christ's Kingdom and the salvation of all men. Men and brethren, we pass the question on to you, "Why is not more money given for missions?"

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#### BRIEF MENTION.

It is indeed most gratifying to know that there are friends of Domestic Missions who do not forget that important work even when they are far from home in foreign lands. The mail of March 7th brought a remittance of \$2,000 from such a steadfast and thoughtful friend of the work of the Church in our own land. May the generation of such givers increase and their prosperity keep pace with their liberality.

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A RUMOR has reached us that some one is about to contribute \$100,000 for the immediate distribution of half-a-million Prayer Books. We are unable to verify the report, but wish it might prove true.

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HARVARD UNIVERSITY is to receive a magnificent benefaction from Mr. Gordon McKay, who is now abroad. The sum is variously stated at from \$2,000,000 to \$4,000,000. We rejoice at this act, and would rejoice still more to see large benefactions falling to Church educational institutions.

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THE *Western Nuncio*, the official paper for the Diocese of Colorado, says: "Looking over reported receipts in THE SPIRIT OF MISSIONS of February we find reported from Colorado only a receipt of eighty cents for general Domestic and Foreign Missions. The clergyman who made and sent on this offering is deserving of all commendation. He did what is the duty of every clergyman in charge of a congregation. He did not think there is any discretion about it, as indeed there should not be. Whether the offering is much or little, it is his duty to see that it is made and remit it to the general Treasurer. As a matter of course, as a next elementary and obvious duty the rector should make a collection or offertory in Advent for general Domestic, and in Epiphany, for Foreign Missions, giving notice and making an appeal and preaching upon the subject. If this be neglected, surely we have no right to expect God's blessing in our own parochial work. To right-thinking and right-feeling Americans, knowing the law and customs of the Church, it passes comprehension how it can be neglected. The Domestic and Foreign Missionary Society has now to provide for the support of six or seven more

Missionary Bishops and their work than last year and in former years. Among the new Bishops is Bishop Barker, with jurisdiction of the western slope of Colorado. We can not but take great interest in his work and feel that it is truly our work as being in our own beloved State."

FIFTY missionaries of the Church Missionary Society of England draw no salary from the society, and sixty of the China Inland missionaries support themselves by their own means. There are numerous examples of missionaries who not only consecrate their lives to mission work, but, having the means, support themselves and help to support others. These are facts which should appeal to Christians of wealth, who if they cannot go can at least pay for the support of a missionary. It is true that there are individuals whose gifts for missions annually are more than sufficient to support a missionary, but the number of such might be multiplied.

GUIANA has lost its first Bishop, the West Indies their primate, and the Anglican Communion throughout the world the senior member of its Episcopate, in the death of Dr. Austin. The *Mission Field*, the organ of the Society for the Propagation of the Gospel, says: "His fifty years' Episcopate shows at its close the Church in his diocese vigorous among the colonists, as well as successful in missions among Negroes and the thousands of coolies from India and China. Nor will Bishop Austin's memory be honorably cherished only for the sake of the good he has done, but also because of the nobility of his character, which won the love and admiration of his diocese, and of all with whom he had to do."

THE *Chronicle* of the London Missionary Society gives the following interesting illustration of the elevating influence of Christianity: "Some twenty years or more ago a Church Missionary Society's missionary from Benares, with his wife, paid a visit to Travancore. They took back with them a poor woman—an embroidery worker—and her child, so that the Christian women there might learn this useful industry. The child grew up, was educated, passing in the end through a course of medical instruction in Agra; and being the first scholar and medallist of her year, she received from the hands of the viceroy himself the token of her success. She has now charge of the Lady Dufferin Hospital at Lucknow, and has proved herself highly capable in every way."

### WITH OUR CORRESPONDENTS.

BISHOP Schereschewsky writes: "I beg you to present to the Board my congratulations upon the appointment of Bishops for China and Japan. I trust that both Mr. Graves and Mr. McKim will see their way clear to accept, and I hope and pray that the appointment of Bishops for our missions in China and Japan may cause renewed interest in and greater zeal for these missions at home, and increased prosperity and success of the work in the field."

BISHOP WHIPPLE, writing from Lake Maitland, Florida, and asking for copies of THE SPIRIT OF MISSIONS, says: "I cannot forego the privilege of reading news from the Lord's battle-fields." He adds: "By God's goodness I am better, and I am very thankful that I am permitted for a little longer to tell the dear story of God's love for men." Describing a service at the church which is a memorial of his wife, the Bishop adds: "The church was crowded and the congregation is made up of people of varied religious antecedents. We had Roman Catholics, Presbyterians, Methodists, Baptists and our own Church folk. I love to think of it as 'The Church of the Reconciliation.' I preached last evening to the



Colored People, and a sweet service it was. It is still true, 'the common people heard Him gladly.' That old, old story always goes to all hearts alike. It must be 'Christ,' Christ incarnate, Christ crucified, Christ risen, Christ the Mediator, and always told in love. This is the reason why weary wandering folk welcome any one who in the Spirit of Christ comes to them. As the years go by I love the Church more and more, because every message is of Jesus Christ. But I am glad whenever and wherever Christ is preached, whether by Father Damien, on a leper island, or by a Salvation Army lassie 'in the slums.'

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HERE is a letter which shows that where there's a will there's a way. The rector of a parish in the Missionary Jurisdiction of North Dakota writes that he has organized a chapter of the Daughters of the King, and that on the evening of Quinquagesima, they became a committee of the whole on the quarterly missionary offering. He adds: "They took the Pockets which you furnished me, and distributed them to those who would agree to give something each quarter to this blessed purpose. The result was that about sixty subscribers were secured who give, on the average, fifty cents each per quarter. But this is not all. The matter was brought to the notice of many who had never before given it attention, and there is some inquiry about the work of the Board, to answer which I send a requisition for certain tracts which you offer in THE SPIRIT OF MISSIONS. We are making this strictly a personal matter with the members and attendants of the church, and not allowing the head of a family to give for all the members thereof. We get a great deal more in this way, and arouse personal interest. The chapter of the Daughters of the King has promised to take this work in perpetuity, and henceforth to send an offering to the Board four times a year. Inclosed I send my check for \$31.81 for the first quarter of 1893. We shall make a strong effort to 'raise the standard' to fifty dollars for the next quarter. In the meantime our children are trying to make their Sunday-school offering in Lent at least fifty dollars. That we will send at Easter."

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A LADY who is greatly interested in missions writes that her boy is perfectly happy over his Pyramid, and during Lent gives up all his allowance, except five cents, for the Church offertory each Sunday, all his dessert money, and all his earnings in the choir. "My trouble with him is to restrain him. He would give all he owns." She adds, "I heard him talking to his Pyramid the other day to this effect: 'Ah! you rascal of a Pyramid; here I am fasting and denying myself, and the more I do it the fatter you get; I fast and you stuff.'"

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### MISSIONS TO THE ZENANAS.

MISS E. G. MARSTON, who is engaged in work amongst the zenanas of India, writes: "We have heard and read in the last few years of the *failure of missions*. I will quote a few extracts from an article which appeared, not long ago, in a native paper in Calcutta, the *Bongohasi*, which gives the Hindoo opinion of missions. The article is headed 'Who Is to Blame?'

"The writer suggests that possibly the Brahmo or the 'equally objectionable westernized Hindoo, who smiles at the religious observances of the children and the old men and women and cares for none of these things, are corrupting Hindooism before the world'; but adds 'there is a far more subtle foe of Hindooism. It is none other than the *quiet zenana mission lady* penetrating into the recesses of the zenana; and turning the heads of the women of Indian homes, and the most objectionable and alarming feature of the matter is that the lady of the zenana rather welcomes than treats with becoming contempt her lady visitors. Added to this are the schools for girls, which may be found springing up in the villages whenever Hindoo owners are willing to grant sites for such a

purpose. Accompanying the zenana mission lady is a *gusu-ma* (native teacher) who is respectfully received in the zenana, and more than this the teaching of the Bible has found its way into the very veins of our Hindoo women under pretext of "instruction in the art of sewing." It is true some zenanas offer objection to Bible-teaching, but nevertheless the vernacular translation of the Bible goes where these mission ladies go. Within how brief a time shall we see our tender girls and our beloved Hindoo wives and mothers spoiled by this kind of teaching. Our older women are day by day passing from among us and these younger women now receiving all this teaching are to be the wives and mothers of coming years. Our sorrow overflows at the prospect; but the fact remains nevertheless, and even more than this the evil is spreading, it becomes wider every day.

"These zenana missionaries rest not in their enterprise and this *woman's work* is our great danger. The male missionary has had but little progress among the Hindoo men. Thus it is then that the Christian women are following close upon the Hindoo women. If they can only succeed in their designs, then Hindooism will simply waste away, and for this end these missionaries are uninterruptedly aiming. They have no charm of dress or jewels, but it is their way, their manners, and if these missionaries once succeed in winning our Hindoo women then Hindooism is ruined. The missionaries know this well enough, and hence they are unflagging in their efforts in this direction. Missionary ladies in Hindoo homes! What can be more glorious or hopeful to the missionaries as they contemplate the scene? Thus filled with hopes and aspirations they are putting forth their numerical strength. They seem to be all astir to double if possible their numbers of girls' schools and lady missionaries. They seem indomitable. Can ruin be far off under circumstances such as these? What remains for us? We have made many mistakes. The whole of our society seems corrupted; but we may yet redeem our women from the ruin which seems to impend. We can say but one word: it is to urge carefulness; and even now the faith of our women may remain unsullied and our community with all its distressing imperfection may even yet be preserved."

"Whatever others may think of the failure of missions the writer of this article does not consider them to have failed in their object. We certainly can rejoice at such testimony and give the glory to Him, 'without whom we can do nothing.'"

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### TWO NEW BOOKS.

FROM Messrs. Cranston and Curts, of Cincinnati, we have received a copy of a work of 560 octavo pages entitled "India and Malaysia" by Bishop Thoburn (Methodist) for thirty-three years a missionary in India. The author is the head of the American Methodist missions in the vast region described. No attempt is made to treat any one subject exhaustively, but sketches are given of the country, people, resources, religions, and other institutions, and especially of the more practical aspects of the great missionary enterprise in India and Malaysia. The book has twenty-seven good illustrations.

Messrs. A. D. F. Randolph and Company, of New York, send us "Missionary Landscapes in the Dark Continent," by Rev. James Johnston, A. T. S. The author of this book has during the last ten years given much to the press in relation to missions. He keeps himself pretty thoroughly informed on missionary movements and work, and he writes with care and yet with enthusiasm. In this volume he sketches thirteen of the very interesting spheres in Africa where the missionary vanguards have established their outposts, and the triumphs which have been achieved by these spiritual pioneers. The titles of some of these sketches are "Nyassa, the Lake of the Stars," "Uganda Under Conquest," "The Universities Mission to Central Africa," "Sunrise in Kaffraria," "Missionary Advance Up the Congo," "Missions on the Niger River," "On the Banks of Lake Tanganyika."



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

*Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.*



THE SHOSHONE INDIAN SCHOOL IN WYOMING.

THE accompanying illustration presents a view of our new school building for the Shoshones. It is built solidly of brick, at a cost of over \$7,000, and stands in the centre of a fine farm connected with the mission and cultivated as a part of the school work, and yielding some support in carrying it on. In front to the right may be seen the Rev. John

Roberts, while near him stands his associate and co-worker, the Rev. Sherman Coolidge, our native Arapahoe missionary. The horse to the left is faithful old Buckskin, which during the last nine years has travelled thousands of miles in the missionary cause, and during that time has carried Mr. Roberts through various experiences by night

and by day, by land and in the waters of the Wind river, and has thus gained for himself an honorable place.

In view of the fact that henceforth our Church has most wisely decided not to receive any government support or appropriation whatever in carrying on our Indian work, this most interesting mission is now entirely dependent on the offerings of the Church. These two missionaries must be supported, and this school maintained. Under the new order of things we have only \$800 wherewith to accomplish all this, namely, the \$800 appropriated by the Board of Man-

agers. We are therefore compelled to appeal for help to the friends of the Red Man. We need at once \$1,200 more, annually, for the support of our missionaries, and \$5,000 a year for carrying on the school. We shall therefore gratefully receive and promptly acknowledge, any amount, however small, which may be sent to us directly, or through the Board. Annual pledges for the support of our two missionaries may be made to the General Secretary, or to me at Laramie, Wyoming

ETHELBERT TALBOT,  
Missionary Bishop.

### *ST. AUGUSTINE'S SCHOOL, RALEIGH, NORTH CAROLINA.*

In this number of the magazine is given as the frontispiece a picture of the buildings and grounds of St. Augustine's School for Colored Students of both sexes, at Raleigh, North Carolina. The houses at the left of the picture are the residences of the principal and vice-principal. The four-story brick building at the right is occupied by the young men in the two upper stories, the two lower stories being used as a chapel and recitation-rooms. Back of this building is a small house containing the nucleus of an industrial department, with tin shop, carpenter shop and shoemaker's shop. The large building in the background is occupied by the female pupils and contains also the dining-room for all the students. The extension of this building to the right, three stories and a half high, was erected during the last summer vacation and was constructed almost entirely by the young men of the school. It is 27x50 feet and contains a dining-room and three large dormitories. In the latter each girl has her own dressing-room about four feet square, with bureau, closet and other conveniences, the beds all being placed in the large, open, well ventilated space of the dormitory. An addition to the wing has been erected, not visible in the picture, but a very important part of the establishment, as it contains a cooking-school, in which systematic instruction is given in this important and now greatly neglected art; a sewing-room in which a graded course in sewing and dress making is pursued, and a trunk-room.

The school is a Church institution. Morning and Evening Prayer are said every day of the school year. The male teachers take

turns in a daily catechetical talk on Scripture history, and during Lent the principal gives afternoon talks on the principles of the Church. Most of the students receive their first impression of the Church service in the chapel of the school and they soon learn to render it heartily. The main purpose of the institution is to train teachers and clergymen for the Colored People. Eighteen clergymen and about 500 teachers have been sent out from the school. Instruction is given in English studies, and, in the higher grades, in the elements of a classical and theological education. There are three clergymen and two candidates for Holy Orders on the staff of teachers, and all the other teachers are communicants of the Church.

Self-help is constantly kept in view. The students are charged seven dollars a month for board and tuition; about two dollars of this is paid in work. Most of the students are from seventeen to twenty-five years of age. Many of the Negroes do not begin their primary education until they reach manhood or womanhood and begin to realize their deficiencies. Most of them pay their school charges by the money they earn at teaching and other work during their summer vacation. The charge of seven dollars a month may seem to be a very low one, but is not so in reality, since the average wages of a cook in North Carolina are from five dollars to six dollars a month. At this rate a mother could not send many of her daughters to school.

Allied to the principle of self-help required from the students is the effort we make to do everything we can without out-



side help. Three of our buildings have been put up by our own students. A very difficult problem in the way of water supply, in requiring a spring to rise so as to give sufficient fall to run a hydraulic ram, was solved last summer by our Colored Priest, the Rev. H. B. Delaney, who, besides being one of our teachers, has the pastoral charge of St. Augustine's Church in Raleigh, the school being on the outskirts of the city, one mile from the state capitol. Another teacher, a graduate of Oberlin College, has charge of the manual labor in general and himself does all the tin and sheet iron work of the establishment, giving instruction also to a student. Bath-tubs have been made, laundry-tubs nicely lined with zinc, stove-pipes have been made and set up, roofing done, and even a stove has been made. Another teacher, one of our own graduates, has charge of the farm, the school property consisting of about forty acres, most of which is in farm and garden. The matron of the school, one of our own graduates and now the wife of our Colored Priest, looks after all the details of the table and household and also gives daily instruction in cooking. The daily needs of the school largely supply material for demonstration in cooking, but the instruction is given systematically and quite apart from the school kitchen. The teachers of preparatory and primary departments and the teacher of sewing have each charge of a dormitory and bear their part in the daily routine.

In all schools for Colored People there is considerable irregularity of attendance, but we are glad to note an increase in steadiness at St. Augustine's. Some must leave, called home by family cares and other necessary matters. Up to the present time, 164 students have been enrolled this year. Of this number ninety-two are in the boarding department and eighty-two were in actual at-

tendance on the first day of March. Seventy-two are day-scholars and fifty are in actual attendance.

We have made a beginning in industrial work. In addition to constant work on the farm and in garden and the care of the grounds, several young men have already been trained in the shoe shop and one or two in the tin shop. This year we have had ten of the young men working as carpenters. Several of these were trained last summer in the erection of our new building. We have also had a class in brick-laying under the care of one of our students, a practical mechanic. But it is devoutly to be wished for that some generous friend of the school (and of the Church, for surely work and religion go together in this case) might be raised up, who would provide means for giving instruction in several trades, say after the manner of the excellent system of Colonel Auchmuty's trade school in New York, which has recently been so generously endowed by Mr. J. Pierpont Morgan.

There are certain principles which need to be especially emphasized in this work and we are trying to emphasize them. Education is for the *man*, irrespective of color, but graded according to the need of the individual and his work in life. In return, manhood is expected. Impurity, lying, snuff-dipping are as disgraceful in one race as in another. In view of the long dependence of the Colored People on another race and natural inactivity, students must learn to depend on themselves. Any help that is given must stimulate not discourage self-help. Further than this, we try to teach always that religion is for the training of the whole man, body, intellect, heart and will, and not merely an expression of religious or mental emotion.

A. B. HUNTER, Principal.

March 13th, 1893.

### COMMISSION ON WORK AMONG THE COLORED PEOPLE.

A MEETING of the Commission on Work among the Colored People was held in Washington, D.C., on Tuesday, February 28th last, seven Bishops, five clerical members and five lay members being present.

Bishop Dudley, of the Diocese of Kentucky, took the chair, and after prayer, he

was elected permanent chairman by the Commission, and Mr. Henry E. Pellew was elected permanent secretary.

The treasurer's statement showed that up to January 1st, 1893, the Commission had received during the current fiscal year (beginning September 1st, 1892), from appropria-

tions by the Board of Managers and contributions, \$45,278.64, and paid out \$13,101.14, leaving a balance in the treasury on January 1st of \$32,167.60. An additional statement showed that up to February 1st the Commission had received \$47,608.96, and had expended \$13,254.05, leaving in the treasury on February 1st, \$34,354.91.

The secretary reported the changes which had occurred since the last meeting among those working under the Commission and among the Colored clergy of the Church.

The secretary stated that it was exceedingly difficult to ascertain from the present returns the exact number of Colored communicants in the southern states; that the number appeared to be between 6,000 and 7,000, although represented as less in the census of 1890, and that it would be most desirable to obtain from the different dioceses accurate information on this and other points, which ought to be within the knowledge of the Commission. Whereupon, it was resolved that the Bishops of the southern dioceses be requested to supply the secretary with such data and information as may be required by him, to enable the Commission to have an intelligent knowledge of the extent and development of the Colored work in each diocese, particularly with reference to the number of Colored communicants, the proportion of expenditures in ministerial, educational and supervisory work, and the status of the schools; and that the secretary be instructed to present this request to the respective Bishops.

The secretary reported that from the details of expenditures during the past twelve months, which, however, varied greatly in different dioceses, it appeared that forty-five per cent. of the whole had been devoted to ministerial purposes, forty per cent. to educational, and fifteen per cent. to supervisory purposes.

The attention of the Commission was directed to the pressing necessity of providing additional clergymen and teachers, and to the inadequate supply of qualified laborers in this part of the Church's operations.

The financial situation being under discussion, it appeared that on the present scale of receipts and expenditures there would be a margin which might be safely appropriated for the remainder of this fiscal year, on the assumption that the monthly collections would not fall below the average of past years.

It was resolved that in the opinion of the Commission it was desirable that a general agent be appointed to represent this Commission under its instructions.

It was further resolved that the question of the work of a general agent and his relations to the Commission, as well as of presenting a suitable person for the office, should be left to a committee of three to report, if possible, to the present meeting, and that Bishop Dudley, Dr. McVickar and Mr. McCall form such committee.

The committee presented the name of the Right Rev. Dr. C. C. Penick, who was afterward elected general agent.

### *A PRESSING NEED IN NEVADA.*

WHITAKER HALL at Reno, Nevada, needs about \$1,500 to pay up all arrearages to the end of the school year in June. During the past twelve months some extraordinary repairs were absolutely demanded for the preservation of the school property, and hence in part the deficiency. I need not spend time to show what important work the school has done or is doing to-day. It is the only boarding-school in the State of Nevada which affords a Christian education for girls.

There is no better missionary work to be done, than is done within the walls of this

school. The rector and principal, and the house-mother are serving without salary. Most of the pupils are unable to pay all of the moderate tuition demanded, and some pay nothing whatever. Many of their fathers are out of employment, and so can pay little or nothing. I do not wish to see any misfortune overtake so excellent a work as this school has shown itself to be during the sixteen years of its existence, and if the good work is to go on, our friends must come to our rescue in this emergency.

This is the school which gave during last Lent more than \$200 for Domestic and For-



eign Missions ! The school gave the amount out of its poverty ! *Help it, not only to live, but to go on to greater usefulness.*

In this case it will be true "that he gives twice, who gives quickly." Any gifts may

be sent to the Bishop at Salt Lake City, Utah, and they will be duly acknowledged by him.

ABIEL LEONARD,  
Bishop of Nevada and Utah.

### MISSIONARY INTELLIGENCE.

COLORADO.—*Matthews Hall, Denver, Colorado*, February 22d, 1893.—Can you not secure the means for a horse and buggy or a bicycle for a missionary whose work and usefulness would be thereby increased fourfold ? In one day last week, walking about from farm-house to farm-house, in a circuit of some fifteen miles, he found of Church families seventeen, in all of which were unbaptized children. This was from Eaton as a centre, where he must build a chapel. There is the same work about the Le Grange school-house, and also about Evans, Fort Lupton and Platteville. This missionary is the Rev. F. E. Badger of Greeley, who spends one or two full days each week in this mission work in the country places named above and others in his vicinity. It takes too much time to make these trips on foot and is poor economy. Get him what he asks and so greatly increase the work.

JOHN F. SPALDING,  
Bishop of Colorado.

SOUTHERN FLORIDA.—Bishop Gray, in writing of the opportunities and needs of his jurisdiction, says: "I am also pressed on the side of the Colored work, work among the Cubans, or Spanish-speaking population, and now an urgent call comes for a mission to my Indians. Who is sufficient for these things ?

"Archdeacon Weddell is doing his best and giving occasional services to some of the places, but with regular work at Thonotosassa and Lakeland, he should have the rest of his time to be working up new places.

"Besides all this, just where I am now, the Rev. B. F. Brown has Titusville, Courtney, Merritt, Cocoa, Rockledge, Eau Gallie and Melbourne under his care and Micou should be taken in. No one man can do this work. I must give him assistance, The Rev. Mr. Arnold also needs an assistant.

"As I drove through the country to Lake

Mary, which is simply a country school-house near a lake, I saw horses, and mules and vehicles of every description scattered around in the woods and a large congregation of plain-looking people surrounding the school-house. A few days after, a different scene presented itself. I stood at the church at Melbourne, and looking far down the water, saw first one boat, then another and another until more than a dozen skiffs were in sight—laden with men, women and children—their prows all pointed towards the church, some rowed by women and one containing a lady by herself and rowing along as gracefully as possible. It was very interesting to see them come up to the point on which the church stands, and disembark. But I must stop, and prepare for another service."

WESTERN COLORADO.—*Grand Junction*, February 28th.—I have just returned from a trip to Meeker, travelling in all 132 miles by rail and ninety in open sleigh, across a divide 7,200 feet high, with snow eighteen inches deep and for ten miles the horses having to break a road.

Meeker has a beautiful church, the only one of any kind in ten counties. They have no rector, but all promise to help and we must secure one at once.

From facts which have already come to my knowledge I am sure the leadership of a Missionary Bishop is needed here. I had not been here four hours before I had an interview with a Congregationalist minister seeking Holy Orders, and another with a man who had been sent nearly 150 miles at an expense of nearly twenty-five dollars to make a tentative offer to me of a hospital with an assured income. There is no place in the world where "the principle of leadership" is as powerful as in the West.

WILLIAM M. BARKER,  
Missionary Bishop.

# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

## REMARKABLE LETTERS FROM AFRICA.

DURING the last six years the Half-Cavalla tribe of Greboes and their allies, say 50,000 in number, have been in open rebellion against the Liberian Government. At the breaking out of the difficulty, the Rev. M. P. K. Valentine and a large number of others, who were loyal citizens of Liberia, although members of the Half-Cavalla tribe, finding themselves in danger fled by night to Cape Palmas. These refugees included among them many students of the Hoffman Institute and of the High School. These institutions were subsequently housed in a fine new brick building near Cape Palmas.

The work was sustained everywhere that it was practicable so to do, and new stations were opened, even on the Cavalla river and at other points in the interior, until the workers found that they were not protected in person and property by the government. They addressed the president of the republic, who counselled patience. After waiting ten or eleven months longer a number of these refugees, including one Presbyter, the Rev. Mr. Brownell Gabla, returned to their tribal allegiance, thus breaking their oath of loyalty to the Liberian Government.

Bishop Ferguson now felt himself compelled to withdraw from the work in the turbulent section, and issued the following order:

"Notice is hereby given to all whom the subject may concern that from and after the thirty-first day of the present month [December] missionary operations at the following named interior stations will be suspended during the present hostilities, or until otherwise ordered, to wit: Gedagbo, Ka'bo, Webo, Bekedeke (Tebo), and Ny-unimu. The operation of the travelling

missionary—the Rev. T. C. B. Gabla—is also included in the suspension.

"S. D. FERGUSON,

"Missionary Bishop of Cape Palmas and Parts Adjacent.

"HARPER, December 26th, 1892."

Simultaneously with the receipt of Bishop Ferguson's dispatches came letters from the king and chiefs of the Half-Cavalla people, from the king of the Rocktown people, and from committees representing the native Christians in the section.

The first-named letter we publish with this as a specimen of all of them.

The members of the Board of Managers, upon receiving this information, were much concerned, and spent a long time in considering the questions involved. The Board finally instructed the Secretary to reply to these communications, remarking that the tone of the correspondence both from Bishop Ferguson and themselves indicates a desire to harmonize difficulties, and suggesting that every effort be used to bring themselves into cordial relations with the authorities of the mission:

LETTER FROM CAVALLA.

CAVALLA, HOUSE OF CHIEFS,

January 3d, 1893.

We the undersigned, king and chiefs of the Territory of Cavalla, write again to put you in mind of our letter to you under date of 3d August, 1887.

We are sure it came into your hands; but why no reply was sent we cannot tell.

Remember, the little light both of Christianity and civilization dotted this country, came particularly from no other source, but through your missionary work, and we give you an inestimable credit for same.



We are to tell you that the Word of God from the mouth of His ministers left our ears for more than six years—the spreading of the Word for which many a white man like Bishops Payne, Auer, Hoffman and others struggled and many died.

During this long space of time—"the absence of God's Word from our ears"—only Bishop Taylor while passing from his missionaries up the Cavalla river called here and preached to us the Word of God, and just last month Rev. T. C. B. Gabla called here for the purpose of being reconciled with us, spent two Sundays with us, and taught us the Word of the Great One. For over this length of time, this is all the preaching we have heard from ministers, and even a year before the Rev. Valentine left this country for Cape Palmas.

We cannot tell why we must be denied the Word of God since we have never refused it from any minister, nor have we at any time treated any minister with violence while in his way of teaching and preaching to us the Word of God. We are looking to you as the people that started leading us to the Great One to still continue His

message amongst us. But if you mean to leave us to remain in darkness, please let us know, for we do not think it right to seek it elsewhere until we hear and know same from you that you have already given us up.

We close with the following—that we sincerely and earnestly need the preaching and teaching of the Word of God amongst us with much force and spirit than even in other past times.

We are sincerely and earnestly yours for whom God's Son died too.

TEBA YUE HUE, King.	
YEDOUBUO, Chieftain.	
NYA MUINE,	" "
BEDU KEDO,	" "
BODEO TWEYA,	" "
GBO HADO,	" "
KADE NEWLE,	" "
SIYE BUDU,	" "
TEBLA FADA,	" "
WUDI DADEE,	" "
WA NYAA,	" "
WEDE KWEE,	" "
YUE NYEMA,	" "
HORIWE DIPOO,	" "

### ANNOUNCEMENTS.

*China.*—At the meeting of the Board of Managers on March 14th, the question of the Rev. A. H. Locke's resignation, which has been under consideration for several months, was accepted with regret and the expression of the hope that he may see his way clear at no distant day to take up his work again in China.

—At the same meeting the Board, acting upon the request of the ecclesiastical authority, appointed the Rev. H. Clinton Collins, M.D., of Trappe, Maryland, as missionary to China, with the expectation that he will be assigned to duty at Wuchang.

—Miss Florence MacRae, whose appointment as a missionary worker in China was

announced in the January number of this magazine, left her home at Albany, New York, on the 25th of February, and Montreal on the 27th, and after some detention by reason of a snow blockade, reached Vancouver on the evening of March 6th, sailing four hours later by the steamer "Empress of China" for Shanghai.

*Japan.*—Miss Mary Mailes, who sailed from San Francisco by the steamer "Gaelic" on the 24th of January upon her return to duty in Japan, arrived safely at Tokyo on the 10th of February. She will not go back to Osaka at present, but will aid the Rev. J. M. Francis in his work among the Etas. Her address will be 41B Tsukiji, Tokyo.

### EVANGELIZING CHINA.

THE *Chinese Recorder*, published at Shanghai, says, concerning the progress of mission work notwithstanding the disturbances which have occurred: "The progress of evangelizing China will go on steadily. Local earthquakes, however terrible, do not

put a stop to the life and activity of the nation as a whole. So of the China mission work. The riots, however widespread, are, after all, merely local. The mission work, as a whole, goes on, and will go on, in spite of these disturbances. Reinforcements will

continue to pour into the empire. Bibles, books, tracts, newspapers will be multiplied. Consecrated men and women will press forward the medical work. Native workers will be educated and sent forth from schools constantly improving in their methods, and, best of all, earnest, humble cries for help will daily rise to God and move the arm that rules the world.

"Finally, mission work in China will gloriously triumph. The task to which the Church is called in China is, in many points, like that accomplished in the mighty Roman Empire. In that ancient struggle Christianity was victorious. Truth triumphed in spite of mighty emperors, cunning priests, wise philosophers, cruel magistrates, pitiless

soldiers, savage beasts, fierce flames, and fiendish tortures.

"History will repeat itself. Christian truth will triumph in China. Stubborn conservatism, stupendous national pride, intense worldliness, hoary superstition, adamant hardness of heart, besotted vice, opium smoking—the most enchanting and enchaining sin that ever cursed a nation—all combined under the bitterest anti-foreign prejudice that the world ever saw—all this will be swept away by the tide of Christian thought that is now merely lapping the shores of the empire. This tide will rise higher and higher, for the power of God is in it. It will burst every barrier; it will sweep away every obstacle; overflow China."

### AFRICA.

RECENT VISITATIONS BY BISHOP FERGUSON.

HARPER, CAPE PALMAS, LIBERIA.

January 3d, 1893.

LAST month I made a short, but interesting and I trust profitable, visit to the upper part of the jurisdiction. It was in response to a special call for episcopal ministrations that I went up at a time when parochial duties are always most urgent at home.

Sunday, November 27th, being the First Sunday in Advent, was spent in Trinity Memorial parish. I officiated and preached at both morning and evening service. At the former, the Rev. G. W. Gibson, rector, presented thirty-two candidates for confirmation—the largest number ever presented at one time in that parish, and which has only been exceeded on two occasions before in the jurisdiction during my incumbency. After addressing them on the importance of the step they were about to take, I laid hands on them. The Holy Communion was then celebrated, and there were many at the Lord's Table. The church (it is the largest in the jurisdiction) was crowded; many Methodist and Presbyterian brethren uniting with us on the occasion. It was the first time that some of them had ever witnessed a confirmation service.

On Monday, November 28th, I went up the St. Paul's river, and visited St. Peter's parish, Caldwell, the Rev. J. T. Gibson in charge. Service was held in the little church, when I preached, confirmed one

candidate, and celebrated the Holy Communion. The edifice is still unfinished, nothing having been done to it since my last visit.

Tuesday, November 29th, was devoted to Clay-Ashland. I met the Rev. J. W. Blacklidge at his post. Service was conducted in the school-room—they have no church edifice as yet—and, notwithstanding the disadvantages growing out of the situation of the building, was pretty well attended. The family of the Hon. Mr. Coleman, vice-president of the republic, constitutes a large part of the congregation. I baptized four persons, preached, addressed and confirmed eleven, and celebrated the Lord's Supper.

Wednesday, November 30th, found me at Crozierville. The Rev. Edward Hunte, rector, was in a much better state of health than when I left him in the early part of the year. There were indications, too, of a favorable change with regard to Church work in the parish. Christ Church edifice is slowly approaching completion. The carpenter's work is being executed with much taste. Services were conducted in it, when I preached, addressed and confirmed a class of eight, and celebrated the Holy Communion.

On Thursday, December 1st, I visited St. Augustine station, Gardnerville. The superintendent (the Rev. G. W. Gibson) joined me at the landing—he just from Monrovia, and I from up the St. Paul's river. Forty-three minutes' walk brought us to



the station, where we met Mrs. Hilton and Mr. Muhlenberg at their posts. Services were held in the thatched school-house. After discoursing on Titus ii., 11-14, I addressed and confirmed twelve candidates, and celebrated the Holy Communion. The work on the little chapel, which is in course of erection, advances slowly for lack of funds.

Returning to Monrovia, my attention was given to various matters appertaining to the work. On the recommendation of their pastors, four promising young men

were received as postulants for Holy Orders. Three of them are pursuing their studies in Liberia College; the fourth wants to go to Epiphany Hall. An arrangement was made to allow the Rev. J. W. Blackledge \$30 per annum from the Pessa School appropriation toward the support of at least twelve boarding-scholars from the 1st inst.

On Sunday, December 4th, I officiated again in Trinity Church, and on the following day took passage on the steamer "Dahomey" for home, arriving on the 7th.

S. D. FERGUSON, Missionary Bishop.

## CHINA.

### EVANGELISTIC MEETINGS IN SHANGHAI.

THE Rev. Y. K. Yen, writing from Shanghai, January 21st last, says: "From the 9th inst., a series of devotional and evangelistic meetings has been held by the foreign and Chinese Christian workers of the eight missions in this city. The object is primarily to pray for the gift of unction and power upon the workers themselves and upon the Christians; and secondarily, to inspire the meetings with such zeal and earnestness and life as to impress upon non-Christians the reality and mightiness of Christianity.

"The meetings of the first week were combined and held in one place in the evening; those of the second, which closed last evening, were in two places in the afternoons and evenings respectively. Though since the 12th, the weather has been exceedingly cold—the thermometer falling to nine

degrees in some localities, a thing unknown within the history of living men—the turnout of the Christians was a phenomenon. Their multitude attracted crowds of heathens to the House of God. The speakers were most enthusiastic and inspiring.

"The meetings for the third week will also be held in two places, and those for the fourth will again be joint meetings in the evenings. Every worker is in earnest, and there is but one desire in the hearts of all, which is that every nerve must be strained to win Shanghai to Christ. Archdeacon Thomson is expected back to-day, and he is to be one of the leaders of this third week.

"The programme is three quarters of an hour of devotion and Scriptural exhortation for Christians and inquirers with closed doors, and another three quarters of evangelistic teachings for heathens. Between the two, one or two hymns are sung."

## JAPAN.

### AN APPEAL FROM MR. AMBLER.

THE Rev. John C. Ambler, in a letter from Tokyo, dated February 16th, last, says: "I write to you in behalf of some much needed repairs on a church in one of our out-stations, Kumagaye. It was built several years ago during the incumbency of Mr. Kanai, who died while working there, much to the loss of our Church. The building was very badly constructed, and gradually, by wear and tear of different kinds, it has become so shaky that the people fear it will fall of its own weight in an earthquake shock, during one of the storms which are common in this part of Japan.

Reliable workmen have been consulted and they say that there seems no way of repairing it. Their advice is that the present building be pulled down and another church built with the same timbers. We also would like very much to build a small house for the catechist behind the new church building.

"Carpenters have made an estimate on this and they tell us it can be done for yen 300, which will amount, at present rates, to about \$225, United States gold. As Kumagaye is one of our oldest and most important out-stations and the present number of registered communicants is fifty-one, and of

baptized persons seventy-five, I am sure you will readily see the importance of a substantial and safe church building. If you can secure this amount as a 'special' for this object, I will engage to see that the needed improvements are made and a suitable place of worship is secured. Our desire in having the rooms for a catechist added is, that some one may always be on hand to prevent the abuse of the property."

#### A NOTABLE CONVERT.

The Rev. John C. Ambler, of our mission at Tokyo, in a letter to the *Southern Churchman*, refers as follows to a recent convert: "I have recently made several trips with a convert from the ranks of the Buddhist priesthood, who is well known in the districts which I visit, and so is always able to draw an interested audience together. He informed me that he at one time travelled about preaching against Christianity and in the interest of Buddhism and that in the performance of this office he preached about 1,500 times. Gradually, however, he became drawn by various instrumentalities to investigate Christianity, and in consequence was induced to abjure Buddhism and had received Baptism from

Bishop Hare on his recent visitation to Japan. He now shows great singleness of purpose and devotedness of life, and also knows how most effectively to expose the fallacies of Buddhistic teaching in the Japanese mind. He smiled brightly when I recently pointed him to Gal. i., 23. When preaching on a Sunday morning from the opening verses of Isa. liii., I am sure it would have benefited our brethren of the school of the higher criticism could they have heard the simplicity with which he referred the whole prophecy in its literality to our Lord. On the night of the same day he spoke from II. Cor. xiii., 5, upon the necessity of repentance, contrasting the preaching of Christianity and of Buddhism upon this subject, decidedly to the loss of Buddhism. In urging upon his hearers the cultivation of an humble, teachable spirit, he said in illustration: 'The rice stalk which stands most erect is not the one which bears most grain, and the ship which rises highest from the water is not the one which carries the greatest amount of freight. So the man most impressed with a sense of his own importance is oftentimes the one who is of least use in the world.'

### HAITI.

#### CELEBRATION OF THE DISCOVERY OF THE ISLAND.

PORT-AU-PRINCE, December 15th, 1892.

THE missionary meeting here commemorative of the fourth centennial anniversary of the discovery of this island, in Holy Trinity Chapel, was an exceedingly interesting one, and was well attended. Three laymen and three of the clergy (including the Bishop), addressed the assembly.

Reports of the meetings held at the same time at Mirebalais and Gros Morne have just reached me. The meetings in those localities produced more of a sensation than here. In each place nearly all the notable public functionaries were present at those meetings. The Wesleyan missionary at Gonaïves went in company with Dr. Alonzo Holly to Gros Morne, expressly to take part therein, on the invitation of the Rev. F. J. Brown (at my suggestion made to the latter to this effect). The justice of the peace of Gros Morne, being invited to say something

*ex abrupto* at the meeting, where he was present, congratulated our Church upon thus commemorating the discovery of the island; and expressed his disappointment that the public authorities of the republic had not done as much!

That day was also the twentieth anniversary of the consecration of Holy Trinity Church (our first edifice), by Bishop Coxe, when he made his episcopal visitation here in 1872. The Bishop expressly chose that day for the purpose because it was the anniversary (80th) of the discovery of the island. He invited the Wesleyan pastor then at the Haitien capital (now gone to his rest in Paradise) to take part with us on that occasion. Hence the meeting on the 6th inst., was also made a parochial commemoration in the history of the mother church of our mission at the capital of Haiti.

JAMES THEODORE HOLLY,  
Bishop of Haiti.



# MISCELLANY.

## INTERCESSION.

THE responsibility which the Church has assumed for missions at home and abroad and the urgent need of money for the support of the work to which the Board is pledged impel us to ask that persevering prayer be offered to Him who said, "the silver is Mine and the gold is Mine," and in whose hand are the hearts of all men, that He will send a sufficient supply.

## GIVE AND WORK AND PRAY.

THOUGH my home has been for over thirty years among missionary stations, I was brought up in dear New England, and from my earliest years I remember to have heard in public and private prayer most earnestly offered that God would open the whole earth to receive the Gospel.

There was certainly need of it then. Countries like China, the greater parts of India and Africa, and many of the islands of the sea were unapproachable until God in answer to the fervent prayers of His children gradually, one by one, through the channels of business and trade, has opened those lands, and now one may say the whole earth is open to God's messengers, who may go forth in obedience to his dear Son's last command. And now what do we see as the result? Is God's army advancing eagerly to enter these open doors?

Every year the various missions are invited to send estimates of the money needed for the coming year. How shall these estimates be made out? I have heard it said that the Board should conduct its work upon business principles. I heartily endorse the idea. Now, how do business men conduct their vast undertakings, especially if they are in distant lands? Do they not estimate carefully, item by item, at something above the average cost, and then add at least twenty per cent. for emergencies which may and probably must arise? Dare they risk failure and delay by computing at the lowest figure? Having committed their enterprises to men in whom they can safely confide, do they "cut down" the estimates made by them?

My little granddaughter, after praying

for days for help in overcoming a troublesome habit, came down one morning with shining face and said, "Dear mamma, I find that I must not only pray, but work." Friends of missions, friends of Christ, "pray without ceasing," and also give without ceasing. That is, not spasmodically but systematically, and "as God has prospered you."—*Selected.*

## THE FIRST REALIZATION OF BENEVOLENCE.

THE Rev. Dr. Mabie, one of the Secretaries of the American Baptist Missionary Society, who has recently visited numerous mission stations in Japan, China, Burmah and India, testifies to the great value of medical mission work in these countries, especially when thoroughly trained and truly consecrated men are carrying it on.

After speaking of the results from this method of working, Dr. Mabie goes on to show how such results are obtained: "When a man has become an in-patient in a hospital (not a mere hanger-on of a dispensary), where probably he must lie in bed for several days or weeks, and while undertreatment must observe unselfish, unpaid for, skilful attention from the Christian surgeon or nurse, he must begin to study about it. It is then his heart will melt and open. For the first time since he was born he will realize what benevolence is. This sense is fundamental to any apprehension of the Gospel. It is also index of a radical change in the man's estimate of the missionary as a representative of the Gospel. The Christlike has dawned on the heathen. Still further, when the patient shall have recovered and returned to his home, he will carry the report and spirit of the place where he has found healing. Again, as in Christ's time, the mercy shown becomes authentication of a heavenly mission. Dr. Gillison, of Hankow, told us that he had often been thrilled with the deepest emotion to observe the awakening of appreciation, and so of a man's moral sense, as if by miracle, as the result of some slight attention bestowed on a patient. It might

be from only the tucking in of a man's foot exposed to a draught of air. He further testified that as the result of two operations for cataract on the eyes of two sisters from one household, a village was opened to the Gospel, nearly a whole clan was converted, and a promising church organized."

### IMMENSE CONGREGATIONS IN UGANDA.

DR. GASKEIN WRIGHT and Mr. F. C. Smith have arrived in England from Uganda. The report of the progress of missionary work is very hopeful. The great church receives congregations of from 2,000 to 3,000 every Sunday. At 6 A.M. a great number gather for class teaching, led by the natives themselves. At 9 A.M. a prayer-meeting is held by the missionaries and church elders in the vestry. At 9.30 A.M. is morning service, when there is generally a congregation of about 3,000. Mr. Ashe or Mr. Baskerville reads prayers, whilst the lessons are read by a native teacher, and the sermon is delivered by one of the native evangelists. At 2.30 P.M. a service for children is held in the church, at which many of the less instructed adults attend. It is generally taken by Mr. Pilkington, and consists of short prayers, catechising and a simple Bible lesson. The church is filled on this occasion. This children's service has hitherto been held in the old church, but a few Sundays before the party left it was transferred to the great church.

The king attends the morning service occasionally. He was not baptized by the Roman missionaries and has not worn beads or rosaries. Instructed by native teachers, he is able now to read the Gospel of St. Matthew both in Swahili and Buganda, and is learning to write.

### AN ENCOURAGING VIEW.

THE *New South*, a paper edited and published by Negroes at Beaufort, South Carolina, says: "In viewing the masses of our people at the South one might easily be led astray and become discouraged because of the apparent ignorance and poverty that confront him. He may be disposed to regard the outlook as exceedingly discouraging, especially as he compares them with the whites and notes the amount of progress yet to be made by them. Many do get ex-

ceedingly discouraged indeed. But there is another view of the matter that is exceedingly encouraging indeed. If he will only cast his eyes back over a period of thirty years and compare the condition of the masses at that time with the present he will note a most marvellous progress indeed and see that instead of being disheartened he ought to be greatly encouraged and quickened for a renewal of the journey afresh. No race known to recorded history has shown anything comparable to the marvellous growth of our people in this country in the past thirty years."

### ANOTHER MARTYR.

MISS MARY REED, a young lady missionary of the Methodist Woman's Foreign Missionary Society, labored in India till obliged to return to the United States in ill-health. After spending some time here she consulted several physicians only to learn the startling intelligence that while in India she had in some way contracted leprosy. The heroic girl kept the knowledge to herself, not telling even her mother, and she has consecrated what remains to her of life to work among the lepers who are in the leper hospital at Chandag, India. She is now living alone in a bungalow near the hospital. She is cheerful and triumphant, a living martyr for the salvation of the people of India.

### FOREIGN MISSIONS AND HOME CHURCHES.

If, forgetting for the moment all that has been done among the heathen through our instrumentality, we think of the effect of our missions among our home churches, again we shall have another illustration of one of the great laws of God's Kingdom, that in blessing others we get blessed ourselves. If not to others, yet doubtless to ourselves, our missions have brought incalculable advantages and blessings. It is a memorable fact that the very men who were the originators of the Foreign Missions, established, and for years themselves conducted a mission in Cornwall. The cry that home has the first claim upon us originates with those who have no care either for Home or Foreign work. Our Home Missions are the offspring of our Foreign Missions. The last century has witnessed



a growth of religion at home that would have been deemed impossible when it began. We have shown that we care for men's bodies as well as their souls, for their minds as well as for their spirits, for their earthly homes as well as for their heavenly dwelling-places. Life is more worth living to-day than it was a hundred years ago. Everything is not yet perfect, but we are better housed to-day than our fathers were. Nursing, medicine, surgery, have brought relief and alleviation to us that our fathers never dreamed, and there is a Christian element in it that once was absent.—*Rev. F. Edwards, of Harlow, England.*

### A SERVICE IN CEYLON.

THE native converts in Colombo, Ceylon, know how to use their Prayer Books. Mr. Eugene Stock thus describes a service: "The service was our own Morning Prayer, of course in the Tamil version. How one values our precious Prayer Book, when one finds the very same prayers and praises rising up in all languages! Close to where we sat were two old women: one of them had a big Tamil Prayer Book, and turned up all the places with perfect familiarity: the other, I suppose, could not read, as she did not use one, but to see her rapt attention as she stood, or sat, or knelt, was a lesson in public worship. And then the responses—so hearty, so different from those of an ordinary congregation at home! I dare say there were half-hearted and inconsistent and merely nominal Christians in that Tamil gathering. It would be a miracle if there were not. But without question there were many true children of God there, and one longed to know them individually, and assure them of the loving sympathy of their fellow-believers in far-off England.

"The singing, too, was deeply moving. First, the *Venite* was sung to one of our simplest and most familiar chants. Then there was a 'Tamil lyric.' These 'lyrics' are genuine native music and native words—very weird and plaintive and (if one may say so) quaint. One of the hymns sung was 'Rock of Ages,' of course in Tamil."

### FRAGMENTS.

—The Rev. F. J. Paton, M.A., son of the veteran missionary, the Rev. Dr. J. G. Paton, has been ordained, and has gone to

the New Hebrides. He is to be settled on the island of Mallicollo.

—A Buddhist priest in Japan, comparing his faith with Christianity, emphasizes the peculiar strength of the latter in the words, "the personality of Christ is the magnetic power of Christianity."

—During 1892 the Society for the Propagation of the Gospel sent eleven men to Africa, two to Newfoundland, four to Canada, three to the West Indies, two to Australia, two to Corea, and six to India.

—The "power behind the throne" in every Hindoo house is the grandmother. She is rigidly conservative, and however an educated Hindoo may talk when abroad, he is very orthodox indeed before his grandmother.

—The Rev. William Wilcox Perrin, M.A., vicar of St. Luke's, Southampton, England, has been chosen to fill the Bishopric of Columbia, and the Rev. William John Burn, M.A., vicar of Coniscliffe, that of Qu' Appelle.

—Bishop Montgomery, of Tasmania, has paid a visit in the *Southern Cross* to all the stations of the Melanesian mission, and has been favorably impressed with the work carried on in the Banks, Santa Cruz and Solomon groups of islands, and in three northern islands of the New Hebrides.

—Dr. Thorold, who accompanied Captain Bower in his recent famous expedition across Thibet to western China, made a special study of the religious life of the Thibetans, and he declares that they hold a form of Buddhism which has all the power of life sifted out of it. He speaks of the people as not so much *immoral* as *unmoral*, apparently having no conception of virtue.

—Of the many institutions which the large-hearted and far-seeing enterprise of the late Rev. Mr. Pennefather, vicar of St. Jude's, Mildmay, London, and his like-minded wife founded, one (The Willows) was originally planned for the purpose of training women workers for the Foreign field. Of the 218 who have received training at The Willows, upwards of 100 are now engaged in missionary work abroad, and a large proportion of the forty inmates of the institution at present are engaged for the Foreign fields.

# THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

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## TO DIOCESAN OFFICERS.

THE April meeting of general and diocesan officers of the Woman's Auxiliary—the last of the present season—will be held on Thursday the 27th.

The officers are asked to meet in Room 21, Bible House, for noon prayers, and to proceed directly afterward to their meeting, which will close at 1:30 P. M.

JULIA C. EMERY, *Secretary.*

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## SUGGESTIONS AND QUERIES.

THE president of the Albany Branch of the Auxiliary, who is also a member of the Committee on Publications, writes, asking if space may not be given in the Auxiliary department of THE SPIRIT OF MISSIONS for suggestions and queries. The pages devoted to the Auxiliary are very few in number, but we feel that if officers and other members of the Auxiliary have suggestions or inquiries to make, likely to be of general value, a portion of those pages may be usefully devoted to this purpose. As a beginning, we will give this month the accompanying query and suggestion, and will welcome others at any time. The following are both from the Diocese of Albany.

“How often is it wise to hold diocesan meetings—monthly, quarterly, or semi-annually?”

“Of course much depends upon the diocese and the number of churches readily accessible in a given radius. We are considering a change to semi-annual meetings, but it would be interesting and helpful to see a tabulated statement of the experience of other dioceses; the frequency and average attendance at their diocesan meetings.”

“In a Notes and Queries department in THE SPIRIT OF MISSIONS, articles in periodicals bearing at all on mission fields or work might be referred to, and much general information of interest utilized.

“For instance, in *The Chautauquan* for February, an article on the ‘Introduction of Reindeer into Alaska,’ would be interesting to those studying our mission there.”

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## THE SUNDAY-SCHOOL AND MISSIONS.

A PAPER READ BEFORE THE SUNDAY-SCHOOL ASSOCIATION OF ROCHESTER, WESTERN NEW YORK, AT ST. PAUL'S CHURCH, JANUARY 30TH, 1893.

THE Church, the Missionary Society, will rise to its fullest proportion when its children, that is, all its baptized members, realize they have a part in the glorious work; that each individual man, woman and child has something to do; that merely giving pennies does not mean the missionary spirit is alive,



but with the pennies there must be an intelligent appreciation of why they are given, and where they have gone. The lad with his basket is the condition of the Sunday-school scholar to-day. Each one has a basket, that, if brought forward, with God's blessing, can feed more than five thousand.

Bishop Lay, in a missionary address to boys and girls, brings out the idea that the five loaves represent five precious things that every boy and girl can give and which can be counted on the fingers. "The thumb suggests brains, for all the others are close against it, and religion begins with reason; the nimble forefinger, bodily activities; the middle, the largest, personal influence; the fourth, or ring finger, the affections; and the little finger, last of all, stands for money." So, if the young people give their minds to this subject, their bodies to active service, use their personal influence in their home, in the Church, and in their play—if their hearts are touched by the stories of our missionary heroes, both dead and living, their affections won for the cause, there will be no question about pennies. The pennies will surely come with an intelligent appreciation of the work and an active interest, because the heart will be in sympathy, and the unity of all will bring out the gifts.

Now comes the question, how are we to bring from these baskets those loaves which will help to feed the multitude? Enthusiasm is the lever which will raise the loaves. It can revolutionize the Sunday-school and the Church, for there cannot be true missionary enthusiasm without faith, and there cannot be faith in work unless the work is understood, and the heart has been reached. In young hearts and minds we can best find this element. It is only waiting to be set on fire; and when once kindled, the sparks fly in every direction. The Holy Spirit working in the heart will increase this to a steady burning light, and this can be brought about by teaching that each child has a part in the growth of the Kingdom, not only by his gifts, but by his prayers.

Children's faith is simple and greater than ours, and a very little child can be taught to pray for all the missionaries all over the world; and when children see some of these men and women, and their work becomes a reality to them, and intercessory prayer becomes a part of their nature, what rich blessings will fall on the whole Church!

Another important thought for us to consider is whether we are ourselves full of missionary spirit. Is it a real living work to every one of us here? Do we, each one of us, realize it means our life work, and that there is no such word as failure even in reaching the end of the earth? We can never make children believe until we believe ourselves. We can never rouse enthusiasm in a Sunday-school, a class, or a Junior Society in a parish, unless the leaders are full and running over with this thought. When the young people can look up and see those who are guiding them, those whom they believe in and love, alive on this subject, they will surely follow. Let them never hear from our lips the words "We do not believe in missions," or, "We are not interested in this or that branch of the work."

Now for some practical suggestions in regard to a method of interesting the Sunday-school. How shall we make the children intelligent on this subject? There is so much to be taught in the hour given us we cannot take it for this important work, unless when some text leads us to dwell upon its missionary

aspect. I would suggest that the rectors and Sunday-school teachers might show their interest in this work, by urging more to attend the meetings of branches of the Junior Auxiliary held once a month or week in their parishes, where the special object of the meeting is to give this missionary information through texts, songs, stories, pictures and letters from the field, where some one woman is giving all her time to this subject. In Western New York we have a Missionary Clock which is very helpful. In St. Paul's Church the Junior branch has a fine magic-lantern, with lectures prepared on China, Japan, and the Indian field under Bishop Hare. This they are ready to rent to any Sunday-school, and it is well worth seeing. Then there are most delightful books published for the Junior societies, called "Round Robins," which, if circulated, give not only information in a simple way of the mission fields, but pictures as well. These could be read with profit by every Sunday-school teacher as well as scholar. The Junior Auxiliary could greatly help the Sunday-school by using its information in the school, and the Sunday-school increase the Junior society by feeding it with new members to gather this information; the Junior societies in the parish being made up of the young people who are willing to give extra time and thought to this important subject.

Would it be possible for the Sunday-school to take one Sunday each year for the subject of Foreign Missions, another for the Domestic work, and a third for Diocesan? Let the school know beforehand what the topic is to be, and fill the minds of the children with the subject, that they may vie with each other as to who shall give the most information. Have first for each class a text showing the importance of the work. Have three or four missionary hymns. The interest for the next month will centre on the two men to be sent to our Foreign Field. Suppose the Sunday-schools of Rochester for that month should all pray that the right men be sent to China and Japan, not only on Sunday when together, but in their private prayers. Let us make them realize that prayer is going to bring forward the right men. Those two men, when consecrated for the work, would go out not only with the interest and love of hundreds of children, but an interest would be created in our Sunday-schools, in China and Japan and in all mission fields, beyond anything we could do for them. More than that, there would be a growth in the character of each child by this act of faith, that would be inestimable. Do not let us wait. Let this Lent see the Sunday-school offering for missions larger than ever before, because the gifts come from intelligent workers and from prayerful hearts. Let us try the experiment of the Missionary Sundays, beginning with Foreign, as our prayer should be used for these two men. Later in the year we could have a Domestic day, and let each class represent a missionary jurisdiction, bringing forward its work; and still a third Sunday could be given to make clear to all minds Diocesan Missions and our work in Western New York. If the Sunday-school lesson is an important one it need not be omitted; the prayers, both opening and closing, and the hymns can be of a missionary character, bringing out at the close, instead of questions on the lessons, the missionary information on the field proposed for the day. St. Mark's will make the experiment, starting with Foreign Missions, and using the material gathered by its Junior Societies to make it a success, with the texts from the Missionary Clock.



And let us strive, always, to make the young people believe, that while their gifts are acceptable and help to build up Christ's Kingdom, prayers are even better, opening hearts and minds and purses, and giving spiritual strength to the workers in the field. So let prayer for the workers be emphasized in their minds as a still richer gift, which all can offer; and when their prayers go with their gifts, or even before, those already on the ground, and our new Missionary Bishops starting forth, may well go forward to their work with courage. For back of them will be this tower of strength that cannot be moved, and gifts that come from consecrated hearts, offering just what God has given them, if it be "only five loaves and two small fishes," knowing He with His blessing can use them to feed the multitude.

### NORTH CAROLINA.

#### CHRISTMAS AT ST. AUGUSTINE'S, RALEIGH.

In a letter received in January, Mrs. Hunter writes:—"Owing to a severe storm just after Christmas, our Sunday-school festival had to be postponed twice, and was held finally on the night of the Epiphany. I think there are about seventy children and a few young men and women in the Church School, which is under the care of the Rev. Mr. Delany. We are so anxious that the people should learn to depend somewhat upon themselves, that for the past two years we have asked the women to provide for the older scholars and the members of the choir, we providing for the children. So two chapters of our Woman's Auxiliary promised to subscribe something, and a collection was taken in the church, so that they had a little fund for their Christmas shopping, and I know they enjoyed the tree much more for having worked for it themselves. They had an evening service and a number of the children gave recitations, and all joined heartily in the carols. The dolls for that school and for mine were left over from last year, when two branches of the Junior Auxiliary both sent us boxes of beautiful dolls, so that there were plenty for two years.

"The Chapel Sunday-school, of which I have charge, with three teachers to help me, had before Christmas one hundred on the roll, which has increased since to one hundred and ten. I do not add names to the roll after November 1st, for I do not want simply Christmas children. Our little girls all had dolls, and our boys various things, books and scrap-books. I had a few dollars which I had made from exhibiting our 'left

over' dolls last spring, and I took that, or at least a part of it, and bought marbles and other games to supply our shortage. So we fared beautifully. We mounted nearly three hundred good woodcuts on pasteboard, and so gave every one in the three schools a pretty picture, and I had enough Christmas cards for my school, and for each student in St. Augustine's. Mr. Hunter always gives the candy for all three schools himself. The weather was stormy, and we could not get a tree for my school, but we had a lovely time, with one of the students, a very droll, quiet fellow, for Santa Claus. We dressed him up in fur rugs, made a cotton batting wig and whiskers and he thought best to powder his face, evidently thinking Santa Claus should be white. The children were delighted, and we all had a good time. Before he appeared, the children entered, singing 'Come Hither, ye Faithful' as a processional, then chanted the Lord's Prayer, versicles and responses; after the lesson they sang the Nunc Dimittis and intoned the Creed. They entered very heartily into the service, and I am greatly in hope that the Church's ways will so take hold of their little hearts, that, when they grow older, they will want to come into the fold.

"For the other Sunday-school, which is composed entirely of St. Augustine's students, we had a little 'home frolic' on Monday night, the 26th. Mr. Hunter and I went over to the girls' building where they were all assembled, and gave the simple gifts, a picture and box of candy for each, and for the girls a small workbag. The students also had candy in bags made of satine and lawn samples, so that they could use them

afterwards. A young friend helped me make 170 bags for candy or marbles or work; the cost was nothing, as the pieces were all samples given to us. We distributed more presents than usual among the poor parishioners and some of our near neighbors.

"This is an unusually hard winter, and the contents of the boxes have been most acceptable. Some of the things came a little late for the Christmas distribution, but I expect there will be many calls for all

that we can give this winter, and the candy-bags and some things from the boxes will keep very well for next year. We really have to begin our Christmas preparations months before Christmas. In one box we received there was a most delightful miscellaneous collection of tins and tumblers and other things, which were received with great delight as the cooking-school is very near my heart just now. The flannel remnants are just the thing for little skirts, to be made in our sewing-classes."

## JAPAN.

### HAPPY FESTIVAL DAYS IN OSAKA.

THIS number of THE SPIRIT OF MISSIONS is issued as the great Easter Feast is brightening the earth, and it may not be an inappropriate time to tell our readers of the sister Festival of Christmas in the Foreign mission station at Osaka, as Miss Bull has written of it to us, as well as in the Colored mission at Raleigh.

We are glad to do so especially, as a reminder to those interested to furnish our Foreign Missions with Christmas gifts another winter. These should be prepared in the spring and summer, and sent to the Mission Rooms by August 20th. Miss Bull's letter suggests some of the things that will prove acceptable, but money sent for purchase of gifts in the field is even more welcome, and a little can be made to accomplish much in this direction.

Miss Bull writes on January 7th, 1893: "I do not think any missionary ever had a nicer Christmas box than the one so kindly sent me from Baltimore. Everything in it was so nice, and the gifts were so even in prettiness and value, that there was nothing too nice to use for fear of jealousy. There were some beautiful decorations for a tree, too, which were so acceptable because so novel. The box arrived a few weeks before Christmas, giving me time enough to plan what to do nicely, and it made a good many people happy. The first instalment which I distributed, was a gift for each of our missionary children, choosing the fairy-tales and more difficult games, and three fair-haired dollies, dressed in pink, for three little girls who had been wishing for 'foreign dollies.' These are very

expensive at the shops at Kobe, and can scarcely be obtained at Osaka. Then I divided the pretty Christmas-tree ornaments, and half of them helped to dress a tree at No. 27, which did duty at three Christmas entertainments. The rest, including the pretty involved wheels, made out of bright paper, 'by a little boy, for the Christmas-tree for the Japan children,' decorated my crooked little pine-tree which has been growing in a tub in my tiny garden, ever since last Christmas. It was brought into my little parlor again this year and bore two crops of gifts, one on St. John's Day for my older pupils, and another on Holy Innocents' Day for the children of the neighborhood, who come to my house on Sunday afternoons for a little Sunday class. I also invited, on that day, the children of the Japanese teachers of the Institute and the orphans from the asylum.

My guests on St. John's Day numbered thirty-five persons. Miss Kitazato, who usually translates for me when I make an address, unfortunately was suffering from a cold, and could speak only with great difficulty. I could not persuade Miss Shioji to try to interpret, and there was no one else present, who could understand well enough. There was nothing to do but to try to make my little speech myself in my imperfect Japanese. One of my former pupils was present, who ought to be a Christian; she has Christian relatives, and plenty of opportunities to learn; but her mind has been poisoned by the reading of false doctrine. I did wish so much to be a help to her. I read the opening of St. John's Gospel, and told about the Gnostics,



and tried to show how much better a witness St. John was than they could be, or any one else who should say like them that our Lord was only a man, and how he seized upon their name for Him, The Word, and proved His Divinity by it; and how, in that other place in his writings, he said that Jesus is the Life, and that a soul without Christ is a dead thing. It was a very hard thing to talk about in Japanese, but the hearers all said they understood me, which was encouraging.

Happily Miss Kitazato was able to speak to the fifty-five children the next day. She showed them the lovely pictures of the Nativity which were sent me last year, and told the stories. The orphans told some little stories they had learned to recite, and Ko San (the Western New York Junior Auxiliary boy) sang and acted a little sword exercise; and a dear little girl, daughter of our translation teacher, sang a lovely Christmas carol in Japanese. Then they had Japanese cakes and oranges, and those who had been to the Sunday class regularly received each one of the prettiest of the big dollies, or one of the very nicest games of the box. The rest of the children had Japanese toys or picture-books, which I had bought of our Christian widows. The rest of the big dollies and nice games went to the Japanese Bible-class at the Institute. Mr. Mori had the Christmas festival for them there on Christmas Eve. I taught them how to play their games. So we have had a perfectly delightful Christmas, and the "rate" is low now, so that I was able to give the two parties. Besides, the Woman's Auxiliary sent ten dollars for the orphans' Christmas gifts which realized more than fourteen *yen*. I passed it over to the ladies, and they fitted the entire little flock of eighteen children with new Japanese shoes and stockings, besides toys for all, and a gift in money for the two faithful matrons, and had about four *yen* left, which they have put in the bank for next Christmas. Don't you think that they are pretty good managers?

My Sunday afternoon class suddenly be-

came very large just before Christmas, but I am very glad to say that some of the little new pupils have continued ever since. I treated myself to a three octave baby organ, which I bought in Kobe for thirty *yen*, in hopes it would prove seductive. Miss Kitazato and I are going to try very hard to keep them interested. The little crowd who came in to-day chattered together most amusingly. One tiny little girl said to the rest that "God is in here." Blessed child, I hope she is right, and that God is truly in my house.

"In closing, I wish to ask two favors. In THE SPIRIT OF MISSIONS for January, 1892, I notice that some kind friends had sent some money for picture-rolls for me. Picture-rolls are very useful in teaching the Japanese children who come to my house. The beautiful churchly chromos which Mrs. H. sent have been so useful at Christmas and Epiphany. I also have large colored prints of Christ before Pilate and the Crucifixion, which interest the children greatly. But I do wish very much for a copy of that beautiful engraving of Christ in the Temple at twelve years of age, and some large pictures to illustrate the Resurrection, the Ascension, and other events of our Lord's life; also of the Miracles and Parables, which shall represent our Lord as Divine, with the halo around the head.

"I have been able to make quite a large number of New Year calls this season, the first time I have succeeded in carrying out my intentions since I have been in Japan. Have I told you that, besides my English Bible-classes, I have one small class in Japanese, once a week? It consists of two Christian ladies who are so eager to study the Word, I seem to succeed in making them understand my explanations. We are studying the Gospel of St. Luke. I cannot tell you how thankful I feel at being able to do even a little with the language. I have not been studying with a teacher since October; Mr. Mori advised me to use the time in visiting and conversing with the ladies instead."

# APPROPRIATIONS FOR DOMESTIC MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1892, and ending September 1st, 1893 :

MISSIONARY JURISDICTIONS.	FOR WORK AMONG WHITE PEOPLE.	FOR WORK AMONG INDIANS.	APPROPRIATED BY THE COMMISSION ON WORK AMONG COLORED PEOP- LE. [ANNUAL RATE.]
Alaska (Annual and extra appropriations).....		\$ 6,044 82	
Arizona [see New Mexico].			
Montana, including Bishop's salary, \$3,000 .....	\$6,000 00		
Nevada and Utah, including Bishop's salary, \$3,000.....	5,500 00		
New Mexico [and Arizona], including Bishop's salary, \$3,000	5,500 00		
Northern California, including Bishop's salary, \$3,000.....	4,500 00		
North Dakota, including Bishop's salary, \$3,000.....	5,075 00		
Northern Michigan [no appropriation].			
Northern Texas, including Bishop's salary, \$3,000.....	6,000 00		
Oklahoma, including Bishop's salary at \$3,000 from conse- cration.....	3,143 84	300 00	
Olympia (six months) including Bishop's salary at \$3,000....	2,250 00		
South Dakota, including Bishop's salary, \$3,000: half in each column.....	4,700 00	31,290 00	
Southern Florida (six months), including Bishop's salary at \$3,000 from consecration.....	2,774 66		
Spokane (six months), including Bishop's salary at \$3,000 from consecration.....	2,881 52		
The Platte, including Bishop's salary, \$3,000.....	5,000 00		
Washington (Sept. to March), including Bishop's salary.....	2,750 00		
Western Colorado (six months), including Bishop's salary at \$3,000 from consecration.....	2,557 54		
Western Texas, including Bishop's salary, \$3,000 .....	6,000 00		
Wyoming and Idaho, including Bishop's salary, \$3,000.....	5,500 00	800 00	
DIOCESES.			
Alabama.....	1,000 00		\$1,200 00
Arkansas (including Bishop's salary, \$3,000).....	4,500 00		400 00
California .....	1,500 00		
Colorado (whole state to March, Diocese from March).....	2,250 00		
Delaware .....			400 00
East Carolina.....	1,300 00		2,000 00
Easton.....	1,000 00		
Florida (whole State to March, Diocese from March).....	1,575 00		4,600 00*
Fond du Lac.....	2,000 00	500 00	
Georgia.....	1,000 00		2,800 00
Indiana.....	2,000 00		
Iowa.....	3,500 00		
Kansas.....	4,000 00		
Kentucky.....	1,000 00		2,500 00
Louisiana.....	1,000 00		1,000 00
Maine.....	2,400 00		
Maryland.....			5,500 00*
Milwaukee.....	1,000 00		
Minnesota.....	3,000 00	4,855 00	
Mississippi.....	1,600 00		1,500 00
Missouri.....	1,000 00		
Nebraska.....	2,500 00		
New Hampshire.....	2,000 00		
New York.....	3,000 00†		
North Carolina .....	1,500 00		6,850 00*
Ohio.....	400 00‡		
Oregon.....	3,000 00		
Quincy.....	1,000 00		
Southern Virginia (from December 1st).....			5,092 50‡
South Carolina.....	1,000 00		5,500 00*
Springfield.....	2,000 00		750 00
Tennessee.....	1,800 00		4,850 00*
Texas.....	1,000 00		900 00
Virginia (whole State to December, Diocese from December)	400 00‡	300 00	2,937 50
Western Michigan.....	1,300 00		
West Missouri.....	1,500 00		600 00
West Virginia.....	1,000 00		400 00
	\$130,137 56	\$44,089 82	\$49,780 00**

\* Including salary of Archdeacon, \$1,500.

† Emigrant chaplaincy.

‡ For deaf-mute missionaries in the West and South respectively.

|| Of which \$3,100 for the Bishop Payne Divinity School, at Petersburg.

\*\* The appropriations of the Commission on Work among Colored People have only been made to March 1st, at the annual rates stated.



## SUMMARY.

For Missions to White People, as by foregoing table .....	\$130,157 56
For Missions to Indians, " " " " .....	44,089 82
For Missions to Colored People:	
As by foregoing table .....	\$49,780 00
Reserved for one additional Archdeacon ..	1,500 00
For instruction at King Hall, Washington, D. C. ....	1,700 00
For Office Expenses.....	500 00
For further appropriation, if needed.....	2,400 00
Appropriated by the Commission on Work among Colored People <i>at the annual rate of</i> .....	55,880 00*
For Chinese Missionary to Chinese in California.....	500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to \$300 for each.....	4,800 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say .....	16,500 00
For purchase from the English Church of the buildings at Nuklakayet Station, Alaska.....	2,911 55
	<u>\$254,838 93</u>

\* The Board has appropriated for this fiscal year the sum of \$40,000 for the work among the Colored People, to be paid out of general funds, in addition to all designated contributions and "Specials" for the said work.

## APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1892, to September 1st, 1893:

For the Mission School in Greece.....	\$2,300 00
For the Mission in Africa.....	35,838 74
For the Mission in China .....	57,570 65
For the Mission in Japan.....	69,099 31
For Missions in the Haitian Church .....	7,180 00
For the support and travelling expenses of the Rev. Mr. Gordon, in Mexico, to close of his engagement, and of the Rev. Mr. Forrester from date of appointment to September 1st (less cash on hand).....	2,498 08
For aid to disabled Missionaries and the widows and orphans of Missionaries.....	4,562 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say .....	16,500 00
	<u>\$195,548 78</u>

## NEEDS FOR BUILDING PURPOSES.

Besides the appropriations for the current expenses of the several Foreign missions the following projects for buildings, etc., have received the formal approval of the Board of Managers, and contributions, in considerable sums, are invited towards these amounts.

The Bishop's House, Monrovia, West Africa.....	\$ 3,689 00
The new buildings at Cape Mount.....	7,500 00
To complete and furnish Epiphany Hall, Cuttington.....	3,000 00
For rebuilding and equipping St. John's College, Shanghai, China (balance).....	14,000 00
Rebuilding Infirmary at St. John's College, Shanghai.....	450 00
The completion of the Church of the Nativity, Wuchang.....	1,500 00
The new Church at Hankow, China (balance) .....	8,400 00
For new buildings at I-chang and Wu Hu .....	8,000 00
The cost of the lot and erection of the house for the Rev. Mr. Dooman, at Nara, Japan .....	2,000 00
For ground and school-house at Nara.....	1,622 00
Toward erection of Divinity School building, Tokyo.....	1,000 00
For the new building for St. Agnes' School at Kyoto.....	13,000 00
For Church Parish House and dwelling at Kyoto (balance) .....	13,200 00
For Mission Dwelling at Mayebashi.....	1,800 00
For rebuilding Church at Port-au-Prince, Haiti.....	6,000 00
For new church building for the Rev. M. Tai, Tokyo (balance) .....	2,750 00

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of eighteen Bishops and stipends to 1,200 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

## ACKNOWLEDGMENTS

### OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS, Treasurer**, and sent to him, **22 Bible House, New York**. Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters**.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from February 1st, to March 1st, 1893.

<b>ALABAMA—\$86.00</b>		Trinity Church, for Domestic Missions in Western Colorado.....	101 01
<i>Anniston</i> —Grace, Foreign.....	10 45	Mary B. Hibbard, General.....	5 00
<i>Mobile</i> —Christ Church, General.....	71 95	"Thank Offering," Foreign.....	1 00
<i>Uniontown</i> —Holy Cross, General.....	3 60	<i>La Grange</i> —Emmanuel Church, Domestic, \$43; Foreign, \$43.....	86 00
<b>ALBANY—\$119.25</b>		<b>COLORADO—\$77.85</b>	
<i>Catskill</i> —St. Luke's, Miss M. R. Cook, Domestic, \$2.50; Foreign, \$2.50.....	5 00	<i>Denver</i> —St. John's Cathedral, Sp. for Bishop Barker, Western Colorado.....	75 00
<i>Fairfield</i> —Trinity Church, Foreign.....	1 00	<i>Greeley</i> —Holy Trinity Church, General....	1 50
<i>Green Island</i> —St. Mark's, Domestic.....	12 30	<i>Littleton</i> —St. Paul's, Foreign.....	1 85
<i>Hudson</i> —Christ Church, Domestic, \$12; Foreign, \$5.....	17 00	<b>CONNECTICUT—\$1,091.88</b>	
<i>Middleville</i> —Memorial, Foreign.....	2 00	<i>Brookfield</i> —St. Paul's, Foreign.....	10 00
<i>Ogdensburg</i> —St. John's, General.....	30 19	<i>Cheshire</i> —St. Peter's, for scholarship in Bishop Boone Memorial School under Rev. S. C. Partridge, China.....	12 87
<i>Troy</i> —St. Luke's, Indian, \$3.44; Foreign, \$4.96.....	8 40	<i>Greenwich</i> —Christ Church, for Mexico....	16 00
<i>Unadilla</i> —St. Matthew's, Domestic.....	2 81	<i>Groton</i> —Bishop Seabury Memorial S. S., Foreign, \$3.02; Wo. Aux., S. S., Sp. for St. Mary's Orphanage, Shanghai, China, \$5.....	8 02
<i>Warrensburg</i> —Holy Cross, Domestic.....	9 55	<i>Gulford</i> —Christ Church S. S., for "Christ Church" scholarship, St. Augustine's School, Monrovia, Africa.....	25 00
<i>Miscellaneous</i> —Albany Branch Wo. Aux., Sp. for education of Joel Archiquette at Nashotah.....	31 00	<i>Hartford</i> —Christ Church, Sp. for Bishop Talbot, Wyoming and Idaho, \$382.66; Sp. for Bishop Wells, Spokane, \$50.....	432 66
<b>CALIFORNIA—\$2.50</b>		Church of the Good Shepherd, Domestic, \$53.40; Foreign, \$28.45; Sp. for Bishop Walker, North Dakota, \$5.....	86 85
<i>Montecito</i> —Mrs. W. A. Hayne, Indian.....	2 50	Trinity College Chapel, Foreign.....	42 00
<b>CENTRAL NEW YORK—\$610.06</b>		<i>New Haven</i> —St. Luke's, Colored.....	5 00
<i>Auburn</i> —St. Peter's, Domestic.....	188 00	St. Paul's, Domestic (of which estate of Miss M. E. Baldwin, \$16).....	91 00
<i>Owego</i> —St. Paul's (of which Miss E. W. Arnold, \$20), Domestic, \$12.13; Foreign, \$12.12.....	24 25	Trinity Church, Foreign.....	286 87
<i>Utica</i> —Grace, Domestic, \$5.25; Foreign, \$324.56; Wo. Aux., "Two Members," for Miss Muir's work, Greece, \$20.....	349 81	Rev. W. E. Vibbert, Domestic.....	10 00
<i>Whitesboro</i> —St. John's, Wo. Aux., for "Philo White" scholarship, High School, Cuttington, Africa.....	10 00	<i>Norwich</i> —Trinity Church, Foreign.....	11 31
Margaret D. Miller, Wo. Aux., Sp. for child in St. Mary's Orphanage, Shanghai, China.....	30 00	<i>Pomfret</i> —Christ Church Memorial, Colored.....	10 50
<i>Miscellaneous</i> —"Anonymous," General....	10 00	<i>Southington</i> —St. Paul's, for scholarship in Bishop Boone Memorial School, Wuchang, China.....	9 75
<b>CENTRAL PENNSYLVANIA—\$138.03</b>		<i>Southport</i> —Trinity Church, Wo. Aux., Foreign.....	4 00
<i>Bethlehem</i> —Trinity Church, General.....	60 10	<i>Stamford</i> —St. John's, Sp. for St. Paul's School, Tokyo, Japan.....	20 00
<i>Carbondale</i> —Trinity Church, Foreign.....	12 00		
<i>Easton</i> —Trinity Church, Foreign.....	12 65		
<i>Lawrenceville</i> —St. John's, Foreign.....	1 07		
<i>West Pittston</i> —Trinity Church, Foreign....	14 52		
<i>Williamsport</i> —Trinity Church, Foreign....	37 69		
<b>CHICAGO—\$273.01</b>			
<i>Chicago</i> —St. Mark's, Foreign.....	30 00		
St. Paul's, General.....	50 00		

\* The \$44.21 credited in the March SPIRIT OF MISSIONS to New Haven, Christ Church, should read West Haven, Christ Church.



<i>Stratford</i> —Christ Church, Domestic.....	28 00	ple, Minnesota, \$100; Sp. for Bishop	
<i>Washington</i> —St. John's, Foreign.....	7 48	Paddock, Olympia, \$100; Sp. for Bishop	
<i>Waterbury</i> —N. Merrill, General.....	25	Talbot, Wyoming and Idaho, \$100; Sp.	
<i>Windsor</i> —Grace, Foreign.....	12 00	for St. Mary's School, Dallas, Northern	
<i>Woodbury</i> —St. Paul's, Foreign, \$6.82; Mex- ico, \$1.....	7 82	Texas, \$100; Domestic, \$470; Colored, \$120; Foreign, \$150; Western Domestic	
<i>Miscellaneous</i> —Hartford Archdeaconry, Junior Aux., for travelling expenses of secretary.....	5 00	Missions, \$15; Indian, \$30; Sp. for Memo- rial Hospital, Tacoma, \$10; The Platte, \$10; China, \$10; Japan \$10; Domestic and Foreign, \$1,190.82; Sp. for St. David's Mission for Deaf Mutes, Brook- lyn, N. Y., \$50; Sp. for M. Scott, Libe- ria, Africa, \$10; Nebraska, \$50; New Mexico, \$25; Olympia, \$10; North Da- kota, \$10; St. John's College, Shanghai, China, \$500; Sp. for Bishop Spalding, Colorado, \$42.70.....	8,213 53
<b>DELAWARE—\$91.60</b>		Church of the Messiah, Domestic, \$10; General, \$105; Sp. for Bishop Wells, Spokane, \$25; Sp. for Bishop Walker, North Dakota, \$24.61.....	164 61
<i>Highlands</i> —Immanuel Church, for Japan..	18 00	St. Ann's, Foreign, \$384.57; Mexico, \$10; Haiti, \$5; Africa, \$5; China, \$5; Japan, \$5; Sp. for St. John's College Building Fund, China, \$12; S. S., Colored, \$33.12	459 69
<i>Wilmington</i> —St. Andrew's, Foreign.....	25 00	St. George's, Domestic, \$36.54; Foreign, \$36.54.....	73 08
Trinity Church, Foreign, \$12.60; Sp. for Bishop Morris, Oregon, \$36.....	48 60	St. James', Wo. Aux., General.....	50 00
<b>EASTON—\$46.95</b>		St. Matthew's, Sp. for St. John's College Building Fund, China.....	28 00
<i>Somerset Co. (Upper Fairmont)</i> —Coventry Parish, St. Stephen's, Foreign.....	6 74	<i>Flushing</i> —St. George's, Foreign.....	43 61
<i>(Kingston)</i> —St. Mark's, Foreign.....	50	<i>Great Neck</i> —All Saints', Colored.....	116 29
<i>(Annamesex)</i> —St. Paul's, Foreign.....	88	<i>Jamaica</i> —Grace, General.....	158 07
<i>Talbot Co. (Trappe)</i> —White Marsh Parish, St. Paul's, Foreign, \$5; Indian, \$1.....	6 00	<i>Merrick</i> —Church of the Redeemer, For- eign.....	5 83
<i>Worcester Co. (Snow Hill)</i> —All Hallows, Domestic and Foreign.....	21 04	<i>Newtown</i> —St. James', Wo. Aux., Sp. for Fannie C. Paddock Memorial Hospital, Washington.....	2 00
<i>(Berlin)</i> —St. Paul's, Foreign, \$6.79; for Brazil, \$5.....	11 79	<i>Sag Harbor</i> —Christ Church, Foreign.....	5 50
<b>FOND DU LAC—\$6.02</b>		<b>LOUISIANA—\$51.63</b>	
<i>Manitowoc</i> —St. James', Colored.....	1 02	<i>New Orleans</i> —Annunciation, C. M. Pritch- ard Memorial, for Miss Sutton's salary, Japan.....	1 25
<i>Marinette</i> —St. Paul's, General.....	5 00	Christ Church, Mite Boxes, General, \$23.58; C. M. Pritchard Memorial, for Miss Sutton's salary, Japan, \$14.30.....	36 88
<b>GEORGIA—\$278.83</b>		<i>Williamsport</i> —St. Stephen's, C. M. Pritch- ard Memorial, for Miss Sutton's salary, Japan.....	13 50
<i>Atlanta</i> —St. Luke's, Daughters of the King, Wo. Aux., Sp. for Foreign Mis- sionaries' Insurance Fund, \$12.50; S. S. Bible Class, Wo. Aux., Sp. for Miss Stepha Dodson, St. Mary's Hall, Shang- hai, China, \$10.....	22 50	<b>MAINE—\$25.87</b>	
<i>Brunswick</i> —St. Jude's, Foreign.....	1 50	<i>Lewiston</i> —Trinity Church, for China.....	13 37
<i>Macon</i> —Christ Church, Domestic, \$47.31; Foreign, \$27.52.....	74 83	<i>Rockland</i> —St. Peter's, General.....	12 50
<i>Savannah</i> —"H. C." for "Refuge" schol- arship, St. John's School, South Da- kota.....	60 00	<b>MARYLAND—\$1,878.80</b>	
<i>Mrs. E. L. W. Clinch</i> for "Clinch" scholarship, \$60; "Waldberg" schol- arship, \$60, St. Mary's School, South Da- kota.....	120 00	<i>Anne Arundel Co.</i> —St. James' Parish, St. Mark's Chapel, Domestic.....	3 48
<b>INDIANA—\$35.82</b>		St. James' Parish, St. James', Domestic, \$3.50; St. James' Chapel, \$5.04.....	8 54
<i>Cannelton</i> —St. Luke's, General.....	1 55	<i>Baltimore</i> —Grace, Wo. Aux., for "William V. Clark Memorial" scholarship, Sp. John's Mission, Cape Mount, Africa, ... Mount Calvary, Domestic, \$12; Foreign, \$5; Sp. for Bishop Walker, North Da- kota (of which \$5.06 for new altar), \$15.92; for "Joseph Richey Memorial" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	25 00
<i>Fort Wayne</i> —Trinity Church, Wo. Aux., Sp. for "Maggie Pearson" scholarship, Utah.....	10 00	St. Barnabas', Wo. Aux., for salary of Miss Ives, South Dakota.....	15 00
<i>Kendallville</i> —Trinity Mission, General, \$3.13; Colored, \$2.04.....	5 17	St. Bartholomew's, Domestic and For- eign.....	76 63
<i>Muncie</i> —Grace, Wo. Aux., for salary of Dr. Marie Haslep, China.....	15 00	Mr. Edgar G. Miller, through Emmanuel Church, Domestic, \$200; Indian, \$50; Foreign, \$100; Japan, \$100.....	450 00
<i>New Albany</i> —St. Paul's, Foreign.....	3 50	Ministering Children, Sp. for St. John's College Building Fund, China.....	4 00
<i>New Castle</i> —St. James' Mission, Foreign...	60	<i>Baltimore Co. (Cockeysville)</i> —Sherwood Parish, Domestic, \$10; Foreign, \$10....	20 00
<b>IOWA—\$7.23</b>		<i>(Huntington)</i> —St. John's, Foreign.....	8 00
<i>Chariton</i> —St. Andrew's, General.....	7 23	<i>(Sparrow's Point)</i> —St. Matthew's Mis- sion, General.....	2 80
<b>KANSAS—\$13.34</b>		<i>District of Columbia (Washington)</i> —Cal- vary, Foreign, \$137.25; Sp. for Bishop Walker, North Dakota, \$125.....	262 25
<i>Abilene</i> —St. John's, Domestic, \$2.03; For- eign, \$2.02.....	4 05	<i>(Washington)</i> —St. Andrew's, Domestic and Foreign.....	21 62
<i>Beloit</i> —"Two Friends," Wo. Aux., for Dr. Merrins' hospital work, Wuchang, China	4 00		
<i>Girard</i> —St. John's, General.....	5 29		
<b>KENTUCKY—\$24.66</b>			
<i>Covington</i> —Trinity Church, Colored.....	14 51		
<i>Cynthiana</i> —Advent, General.....	5 05		
<i>Jefferson Co.</i> —St. Matthew's, Foreign.....	4 00		
<i>Proctor</i> —St. Paul's, Foreign.....	1 10		
<b>LONG ISLAND—\$4,551.44</b>			
<i>Astoria</i> —St. George's, Foreign.....	56 23		
<i>Brooklyn</i> —Christ Church, for China, \$50; Japan, \$125.....	175 00		
<i>(Heights)</i> —Grace, Sp. for Bishop Graves, The Platte, \$100; Sp. for Bishop Whip-			

(Washington)—St. John's, Domestic and Foreign, \$674.88; Sp. for Bishop Talbot, Wyoming and Idaho, \$61; Sp. for Bishop Graves, The Platte, \$5; Domestic, \$40; Foreign, \$5.....	785 68
(Washington)—St. James', for Wuchang, China.....	25 25
(Washington)—St. Paul's, Sp. for Bishop Talbot, Wyoming and Idaho.....	12 50
(Washington)—Calvary, "S. P.", Sp. for sewing machine for Miss S. L. Dodson, St. Mary's Hall, Shanghai, China.....	25 00
(Washington)—Mite Chest No. 4, General Frederick Co. (Brunswick)—Grace Chapel S. S., Sp. for Rev. J. L. Patton's work, Japan.....	2 00
Harford Co. (Churchville)—Holy Trinity Church, Domestic, \$3; Foreign, \$3.....	6 00
(Perryman)—St. George's, Foreign.....	20 13
Howard Co. (Ellicott City)—St. John's, General.....	20 00
Prince George's Co. (Bladensburg)—Mr. B. Lowndes, General.....	2 00

## MASSACHUSETTS—\$5,930.67

Amherst—Grace, Indian.....	6 00
Boston—Advent, Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$10; for salary of Miss Malles, Japan, \$5; Alaska, \$5; Sp. for Rev. Samuel Rhoades, Cashier's Valley, North Carolina, \$5.....	25 00
(Jamaica Plains)—St. John's, Domestic (Dorchester)—St. Mary's, Wo. Aux., for salary of Mrs. Payne, Virginia.....	56 82
(South)—St. Matthew's, Wo. Aux., for salary of Mrs. Payne, Virginia, \$5; Sp. for Bishop Morris' work, Oregon, \$5.....	10 00
St. Stephen's, Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$4.50; for salary of Miss Malles, Japan, \$2; for Mrs. Brierley's work in Africa, \$2.....	8 50
Trinity Church, Foreign (of which for Japan, \$200), \$3,410.45; Mr. Robert Treat Paine, for salary of Rev. Hong Neok Woo, China, \$550; Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$14.50; "A Member," Sp. for Bishop Morris' work, Oregon, \$25.....	3,999 95
Cambridge—Christ Church, Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$5; Sp. for insurance of Rev. Mr. Tyng, Japan, \$12.50.....	17 50
St. James', "From a Member," In Memoriam, Domestic, \$100; Foreign, \$100; Wo. Aux., Sp. for Bishop Johnston's school for boys, Western Texas, \$5; for salary of Miss MacRae, Wuchang, China, \$1; Sp. for Miss Malles, Japan, for magic lantern, \$5; for Bishop Ferguson's work in Africa, \$5.....	216 00
St. John's Memorial Chapel, Domestic, \$232.58; Foreign, \$233.81; Wo. Aux., for "George Zabriskie Gray" scholarship, St. Paul's School, Yankton Agency, South Dakota, \$60; Indian, \$14.50.....	530 89
Danvers—Calvary, Foreign.....	6 42
Dedham—Miss Philomela Hunt, General.....	10 00
East Hampton—St. Philip's, through Conn. Valley District, Wo. Aux., General.....	12 75
Falmouth—St. Barnabas', Domestic, \$100; Foreign, \$215.21.....	315 21
Fitchburg—Christ Church, Wo. Aux., for salary of Mrs. Payne, Virginia, \$5; "A Member," for "Fanny Maria Tyler Memorial" scholarship, St. Agnes' School, Osaka, Japan, \$50.....	55 00
Greenfield—St. James', Wo. Aux., for travelling expenses of secretary.....	9 00
Greenwood—"A Friend," Sp. for St. John's College Building Fund, China.....	5 00
Lawrence—Grace, Domestic, \$27.62; Foreign, \$1.....	28 62
Longwood—Church of Our Saviour Wo. Aux., Sp. for hospital at Fair Haven, Washington (Diocese of Olympia).....	3 00
Lowell—Miss E. M. Edson, Mite Chest, General.....	5 00
Lynn—St. Stephen's, Foreign.....	49 38

Marblehead—St. Michael's, Foreign.....	57 80
Nantucket—St. Paul's, General.....	5 27
New Bedford—Grace, Domestic, \$5; Foreign, \$5; Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$1.....	11 00
Newton—Grace, Wo. Aux., for salary of Mrs. Payne, Virginia.....	10 00
Northampton—St. John's, Foreign, \$14.06; S. S., Sp. for Cape Mount, Africa, for Christmas presents for Mrs. Brierley, \$6.13.....	20 19
North Attleboro'—Grace, Wo. Aux., for salary of Miss Malles, Japan, \$5; for Mrs. Brierley's work in Africa, \$5.....	10 00
Stockbridge—St. Paul's, Domestic.....	15 00
Taunton—St. Thomas', Colored, \$119.29; Foreign, \$116.65; Wo. Aux., Sp. for Oklahoma, \$5; Sp. for Bishop Talbot's Clergy Fund, \$9; for work in Haiti, \$5.....	244 94
Williamstown—St. John's Mission, for Japan.....	4 50
Worcester—All Saints', Indian, \$33.08; Foreign, \$91.85; Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$13; for salary of Miss Malles, Japan, \$10; Woman's Missionary Society, for salary of Mrs. Payne, Virginia, \$5.....	152 93
St. Matthew's, Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$2; for work in Haiti, \$1.....	3 00
"A Friend," Wo. Aux., for salary of Miss MacRae, Wuchang, China.....	1 00
"X," General.....	15 00

## MICHIGAN—\$285.22

Alma—St. John's, Wo. Aux., for salary of Miss Bull, Japan.....	2 00
Ann Arbor—St. Andrew's, Wo. Aux., for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$2.50; for salary of Miss Bull, Japan, \$10.....	12 50
Brooklyn—All Saints', Domestic.....	3 00
Detroit—St. Paul's, Foreign.....	120 00
Grosse Isle—Branch Wo. Aux., Sp. for Hoffman Hall, Nashville, Tenn., \$6; Sp. for "Reno" scholarship, Nevada, \$6.....	12 00
Jackson—St. Paul's, Domestic, \$33; Foreign, \$36; Wo. Aux., Sp. for Hoffman Hall, Nashville, Tenn., \$15.....	87 00
Jonesville—Mrs. Mary D. Coryell, Domestic, \$1; Foreign, \$1; Sp. for Miss Sybil Carter's lace-schools among the Indians, \$2.....	4 00
Owosso—E. M. Thomas, Foreign.....	5 00
Pontiac—Contribution from estate of Leonard Sprague, General.....	26 57
Port Huron—Grace, Foreign.....	13 15

## MILWAUKEE—\$40.15

Delaware—Christ Church, Colored.....	11 35
Evansville—St. John's, Indian, 78 cts.; Colored, 78 cts.....	1 56
Kenosha—St. Matthew's, Domestic.....	12 24
Milwaukee—All Saints' Cathedral, Wo. Aux., Sp. for interest on life insurance of Rev. J. M. Francis, Tokyo, Japan.....	5 00
St. James', Wo. Aux., Sp. for interest on life insurance of Rev. J. M. Francis, Tokyo, Japan.....	10 00

## MINNESOTA—\$72.64

Duluth—St. Luke's, Sp. for Bishop Barker, Western Colorado.....	10 81
St. Paul's S. S., Sp. for Bishop Barker's work, Western Colorado.....	27 38
Faribault—"Anonymous," St. Mary's Hall, Sp. for St. Mary's Orphanage, Shanghai, China.....	4 00
Minneapolis—St. Paul', Sp. for Bishop Spalding's work in Fremont, Colorado	22 45
St. Cloud—St. John's, General.....	8 00

## MISSISSIPPI—\$4.40

Natchez—Trinity Church, Indian.....	4 40
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## MISSOURI—\$427.30

<i>Kirkwood</i> —Grace, Sp. for St. John's College Building Fund, China.....	45 15
<i>Old Orchard</i> —Emmanuel Church, Sp. for St. John's College Building Fund, China.....	27 15
<i>St. Louis</i> —Christ Cathedral, Colored, \$89.93; Foreign, \$206.77; "Mrs. C." Domestic and Foreign, \$10.....	306 70
Holy Communion, Foreign, \$35.55; Sp. for St. John's College Building Fund, China, \$2.....	37 55
( <i>Clifton Heights</i> )—St. Matthew's Chapel, "Williams Children," General.....	75
Missouri Branch Wo. Aux., Sp. for St. John's College Building Fund, China....	10 00

## NEBRASKA—\$145.00

<i>Lincoln</i> —Holy Trinity Church, Wo. Aux., Foreign.....	10 00
<i>Omaha</i> —St. Matthias', Sp. for Bishop Graves, The Plate.....	100 00
Trinity Cathedral, Wo. Aux., Domestic.....	25 00
Wo. Aux., Bishop Worthington, in memory of his sister, Domestic, \$; Foreign, \$5.....	10 00

## NEWARK—\$974.89

<i>Bayonne</i> —Trinity Church, Foreign.....	78 80
<i>Belleville</i> —Christ Church, Sp. for Bishop Talbot, Wyoming and Idaho.....	12 20
<i>Jersey City</i> —St. John's Free Church, Domestic.....	15 25
<i>Montclair</i> —St. Luke's, Foreign, \$107.04; Sp. for St. John's College Building Fund, China, \$107.03; "A Member," for "Charlotte Boynton Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$50; "J. R. W. S." scholarship, High School, Cuttington, Africa, \$40; "Bertha" scholarship, St. John's School, South Dakota, \$60; Wo. Aux., "A Member," for "Mary L. Carter" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50.....	414 07
<i>Newark</i> —St. Barnabas', Sp. for St. John's College Building Fund, China.....	53 00
Trinity Church, Foreign.....	218 47
<i>Orange</i> —Grace, Sp. for Bishop Talbot, for roof of his cathedral at Laramie, Wyoming.....	105 00
<i>Paterson</i> —St. Paul's S. S., Foreign.....	6 10
<i>Short Hills</i> —Christ Church, Domestic and Foreign.....	25 00
<i>Summit</i> —Calvary, Foreign.....	57 00

## NEW HAMPSHIRE—\$11.00

<i>Hanover</i> —St. Thomas', Foreign.....	11 00
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## NEW JERSEY—\$537.71

<i>Camden</i> —St. Paul's, "E. R. S.," General, \$25; Wo. Aux., Domestic, \$5.....	30 00
<i>Elizabeth</i> —St. John's, Foreign Aid Society, Wo. Aux., for "St. John's" scholarship, Orphan Asylum, Africa, \$50; "A Member," Wo. Aux., Domestic, \$15.....	65 00
Trinity Church S. S., for "Amelia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
"Old Churchman," Japan.....	100 00
<i>Mt. Holly</i> —Trinity Church S. S., for "Risdon" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>New Brunswick</i> —St. John Evangelist's, Foreign.....	93 50
<i>Princeton</i> —Trinity Church, Indian.....	10 71
<i>Rahway</i> —St. Paul's, Sp. for Bishop Talbot, Wyoming and Idaho.....	10 00
<i>Riverton</i> —Christ Church, Indian.....	3 20
<i>Trenton</i> —Trinity Church, St. Agnes' Guild, \$50; "A Member," \$50, Sp. for Bishop Talbot's St. Margaret's School, Boise, Idaho.....	100 00
<i>Miscellaneous</i> —New Jersey Branch Wo. Aux., Sp. for support of Kimura San, Bible woman under Miss Mailes, Japan.....	80 30

## NEW YORK—\$11,999.45

<i>Beechwood</i> —St. Mary's, Foreign.....	8 10
<i>Castleton</i> —St. Mary's, Wo. Aux., Sp. for St. John's College Building Fund, China.....	16 00
<i>Clifton</i> —St. John's, "A Member," Wo. Aux., for Bible woman under Miss Mailes, Japan, \$25; Sp. for St. John's College Building Fund, China, \$17.....	42 00
<i>Edgewater</i> —St. Paul's, Wo. Aux., Sp. for St. John's College Building Fund, China.....	5 00
<i>Irrington</i> —St. Barnabas', Mrs. W. F. Cary, Domestic, \$50; Foreign, \$25.....	75 00
<i>Kingston</i> —St. John's, Domestic, \$13.50; Foreign, \$9.75.....	23 25
<i>Middletown</i> —Grace, Foreign.....	15 00
<i>Monticello</i> —St. John's, Mrs. W. H. Cady, through Wo. Aux., Sp. for St. John's College Building Fund, China.....	5 00
<i>New Brighton</i> —Christ Church, Foreign, \$31.78; Wo. Aux., Sp. for St. John's College Building Fund, China, \$23.75 (of which "Two Ladies," \$10).....	105 53
<i>Newburgh</i> —St. George's, Wo. Aux., Sp. for Rev. L. W. Applegate, Olympia, \$50; "A Member," thro' Niobrara League, Sp. for Miss Carter, White Earth Minn., \$2.50.....	52 50
<i>New York</i> —Ascension Memorial Chapel, Domestic, \$10; Foreign, \$10.....	20 00
Calvary, O. G. Barton, General, \$60; "A Member," through Foreign Committee, Wo. Aux., Sp. for Rev. E. H. Thomson, Shanghai, China, \$10.80; Foreign Committee, Wo. Aux., for Rosa Sayres Memorial School, Shanghai, China, \$80.95; Sp. for life insurance of Bishop Schereschewsky, \$79.16; through Niobrara League, toward teacher's salary, St. John's School, South Dakota, \$100; Children's League, Little Boys' Mite Chest, through Niobrara League, for Hope School, South Dakota, \$3.25.....	334 16
Christ Church, Wo. Aux., Sp. for Bishop Talbot, Wyoming and Idaho, \$5; Sp. for St. John's College Building Fund, China, \$315.....	320 00
Grace, Domestic, \$51; Colored, \$15.....	66 00
Holy Apostles', "A Member," through Niobrara League, for "J. P. Lundy" and "R. C. Rogers" scholarships, St. Mary's School, South Dakota.....	120 00
Holy Communion, Domestic and Foreign (additional).....	5 00
Holy Trinity Church, Woman's Missionary Society, through Wo. Aux., for "Dudley Tyng" scholarship, St. John's College, Shanghai, China, \$40; Sp. for Esther Halstead Watkins memorial bed, Osaka, Japan, \$60.....	100 00
Incarnation, Foreign, \$950.16; Mexico, \$25; Sp. for St. John's College Building Fund, China, \$13.....	988 16
( <i>Kingsbridge</i> )—Church of the Mediator, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
St. Agnes' Chapel, Domestic.....	250 00
St. Bartholomew's, Ladies' Missionary Society, through Wo. Aux., Sp. for St. John's College Building Fund, China (of which Miss Smith's class of King's Daughters, \$20), \$160; Mrs. Matthew Clarkson, for "Maria Banver" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	185 00
St. James', Domestic.....	643 65
( <i>Fordham</i> )—St. James', Sp. for St. John's College Building Fund, China.....	50 00
St. John's Chapel, Domestic.....	145 42
St. Luke's Chapel, Domestic.....	15 42
St. Matthew's, Sp. for St. John's College Building Fund, China (of which thro' Wo. Aux., \$1.50).....	29 60
St. Thomas', Domestic, \$50; Indian, \$342.94; through Wo. Aux., Sp. for Domestic Contingent Fund, \$20; Sp. for woman helper in Utah, \$40; Young Woman's Missionary Society, Wo. Aux., Miss A. B. Halsted, for Mexico,	

\$30.....	482 94	<i>Massillon</i> —Grace Chapel, Domestic and Foreign.....	1 88
Transfiguration, Domestic, \$200; Foreign, \$50; Wo. Aux., Sp. for Domestic Contingent Fund, \$2; through Niobrara League, for mission at Choteau Creek, South Dakota, \$100; Mrs. Lawrence Williams, for "George T. Williams" scholarship, Hope School, South Dakota, \$60.....	412 00	<i>St. Timothy's</i> , Domestic and Foreign....	4 01
Trinity Chapel, Domestic, \$1,255.70; Indian, \$10; through Niobrara League, Sp. toward support of Miss Francis, South Dakota, \$111.....	1,376 70	<i>Steubenville</i> —St. Paul's, Foreign.....	7 79
Zion and St. Timothy's, Missionary Chapter, for Bishop Whipple's Indian work, Minnesota.....	2 00	<i>Toledo</i> —St. Andrew's, General.....	3 00
"H." Domestic.....	2,500 00	Trinity Church, Foreign.....	31 92
"H." Foreign.....	2,500 00	<b>OREGON—\$26.05</b>	
"A Friend," Domestic.....	250 00	<i>Astoria</i> —Grace, Foreign, \$17.30; Junior Aux. for Japan, \$2.35.....	19 65
E. C. Bogert, Sp. for St. John's College Building Fund, China.....	100 00	<i>Empire City</i> —St. Luke's, Foreign.....	1 25
The Misses Collins, for "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00	<i>Marshfield</i> —Emmanuel Church, General....	3 05
Mrs. J. B. Morris and Mrs. W. R. McCready, through Niobrara League, for "Campo" scholarship, St. Mary's School, South Dakota.....	60 00	<i>Upper Astoria</i> —Holy Innocents', Foreign..	2 10
"M. E." Domestic, \$25; Foreign, \$25.....	50 00	<b>PENNSYLVANIA—\$20,008.28</b>	
"Anonymous," for work in Alaska.....	30 00	<i>Conshohocken</i> —Calvary, Indian Hope Association, Indian.....	11 00
"Willing Hearts," for "Alice Lyle" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	<i>Jenkintown</i> —Church of Our Saviour Wo. Aux., for "Bishop Whitaker" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	15 00
C. Talman, Domestic.....	25 00	<i>Lower Merion</i> —"A." In Memoriam, Indian.....	20 00
Mrs. Jarvis, Foreign.....	10 00	<i>Newtown</i> —St. Luke's, Colored, \$5; Indian, \$5.....	10 00
Society Busy Workers, Sp. for Bishop Walker's Turtle Mountain Indians, North Dakota.....	5 00	<i>Philadelphia</i> —Ascension, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	4 00
Mrs. Mary C. Hoyt, Sp. for St. John's College Building Fund, China.....	2 00	Atonement, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; Sp. for St. John's College Building Fund, China, \$45; for Bible reader in China, \$25.....	72 00
"A Mite Chest," Domestic and Foreign.....	95	<i>(Germantown)</i> —Calvary, Domestic, \$219.25; Wo. Aux., for "Bishop Whitaker" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$5.....	224 25
<i>North Salem</i> —St. James', Wo. Aux., Sp. for Rev. J. J. M. Thompson, Tyler, Texas.....	10 00	Calvary Monumental, Indian Hope Association, Indian.....	1 00
<i>Nyaack</i> —Grace, General.....	21 50	Christ Church, Wo. Aux., for salary of Miss Mailes, Japan, \$14; Sp. for Foreign Missionaries' Insurance Fund, \$15	29 00
<i>Poughkeepsie</i> —Church of the Holy Comforter, "Widow's Mite," Foreign.....	1 00	Christ Church, Indian Hope Association, Indian.....	21 00
St. Paul's, Foreign, \$248.03; for evangelist's work, Hankow, China, \$20.....	268 03	Christ Church Hospital, Foreign, \$6; Alaska, \$1.....	7 00
Branch Wo. Aux., Sp. for Rev. F. L. H. Pott, China.....	63 79	Divinity School Chapel, Foreign.....	6 93
<i>Richmond</i> —St. Andrew's, Wo. Aux., Sp. for St. John's College Building Fund, China.....	9 25	Epiphany, Indian Hope Association, Indian.....	7 00
<i>Wappinger's Falls</i> —Zion, Foreign.....	89 00	Holy Apostles', Wo. Aux., for salary of Miss Mailes, Japan, \$5; "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan, \$5; Sp. for Bishop Ferguson, Africa, for repairs on St. Mark's Church, \$5; for salary of Miss MacRae, China, \$5.....	20 00
<i>West Brighton</i> —Ascension, Wo. Aux., Sp. for St. John's College Building Fund, China.....	22 50	Holy Trinity Church, Sp. for Parish building, Kyoto, Japan, \$3,110; Sp. for St. Paul's School Building Fund, Japan, \$4,000; Sp. for Japan, \$1,000; Sp. for Mr. Gring's building at Kyoto, Japan, \$1,000; "Clara H. Matlock Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$50; Mexico, \$600; Greece, \$300; Sp. for American Church Missionary Society (of which for Brazil, \$551), \$1,051; Foreign, \$5,134.90; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; Junior Aux., Sp. for Mrs. Brierley's rescue work, Cape Mount, Africa, \$105; Indian Hope Association, Indian, \$102.....	16,454 90
<b>NORTH CAROLINA—\$109.30</b>		Church of the Mediator, Wo. Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China.....	8 00
<i>Asheville</i> —Trinity Church, Wo. Aux., for "All Saints" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	5 00	Church of the Messiah, Foreign.....	5 00
<i>Charlotte</i> —St. Peter's, Domestic, \$1; Foreign, \$27.10; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$30.....	58 10	St. Andrew's, Foreign, \$134.43; Missionary Society, for Cape Palmas orphanage, \$25; S. S., for "W. F. Paddock" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Indian Hope Association, Indian, \$6.....	190 43
<i>Hillsboro</i> —St. Matthew's, Domestic.....	15 70	<i>(West)</i> —St. Andrew's, Indian Hope Association, Indian.....	20 00
Mite Chest No. 76,658, General.....	50	<i>(Kensington)</i> —St. Barnabas', for "Bishop Whipple" scholarship, \$30; "Bishop Hare" scholarship, \$30, St. Mary's School, South Dakota.....	60 00
<i>Lenoir</i> —St. James', Foreign.....	5 00		
<i>Oxford</i> —St. Stephen's, Wo. Aux., General, \$8.37; Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$4; Sp. for support of twins in Montgomery Institute, Seguin, Texas, \$8.60; Sp. for Cashier's Valley Mission, North Carolina, \$2; Junior Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$1; Sp. for support of twins, Montgomery Institute, Seguin, Texas, \$1; Sp. for Domestic Contingent Fund, 3 cts.....	25 00		
<b>OHIO—\$148.77</b>			
<i>Cleveland</i> —Grace, Domestic, \$10.33; Foreign, \$10.33.....	20 66		
<i>(East)</i> —St. Paul's, Colored.....	4 56		
Jane K. Collins, Sp. for hospital at Kanawha, West Virginia, \$25; Sp. for hospital at Whatcom, Olympia, \$25; Sp. for hospital at Waccamaw, South Carolina, \$25.....	75 00		



St. James', Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan, \$15; "Francesca" scholarship, High School, Cuttington, Africa, \$10.....	25 00	Wo. Aux., Sp. for Bishop Johnston, Western Texas.....	100 00
St. John the Divine, Domestic and Foreign.....	2 08	Warren—Trinity Memorial Church, Foreign.....	10 00
(Frankford)—St. Mark's, Indian Hope Association, Indian.....	7 00	<b>QUINCY—\$9.93</b>	
St. Mark's, Domestic, \$300; China, \$109.60; Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$10; Indian Hope Association, Indian, \$15; Sp. for scholarship in St. Elizabeth's School, South Dakota, \$60; St. Mary's Colored Mission, Junior Aux., for Mrs. Brierley's work, Africa, \$1.30.....	495 90	Moline—Christ Church, General.....	9 93
(West)—St. Mary's, Wo. Aux., for "Bishop Whitaker" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$2; Indian Hope Association, Indian, \$5.....	17 00	<b>RHODE ISLAND—\$877.96</b>	
(Chestnut Hill)—St. Paul's, Wo. Aux., for "Francesca" scholarship, High School, Cuttington, Africa.....	30 00	Bristol—Mrs. Tilley, Indian.....	3 00
St. Peter's, Domestic, \$639.70; Indian Hope Association, Indian, \$40.....	679 70	Manville—Emmanuel Church, Foreign.....	5 25
(Germantown)—St. Peter's, Foreign, \$332.57; Wo. Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$2; Sp. for St. John's College Building Fund, China, \$2; Indian Hope Association, Indian, \$3.....	339 57	Pawtucket—Trinity Church, Domestic, \$8.10; Foreign \$8.10; Indian, \$4.95; Colored, \$5.24.....	26 39
St. Philip's, Foreign.....	35 90	Providence—St. Stephen's, Domestic, \$322.01; Colored, \$100; Foreign, \$301.31.....	723 32
St. Stephen's, Wo. Aux., for "Bishop Whitaker" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	10 00	Mrs. J. M. Clarke, Wo. Aux., for "Susan Carrington Clarke" scholarship, St. John's Mission, Cape Mount, Africa.....	40 00
(West)—Church of the Saviour, Domestic, \$359.18; Foreign, \$50; General, \$35; Sp. for Bishop Talbot's work, Wyoming and Idaho (of which Mrs. Adeline A. Besson, \$50), \$71.25; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; Indian Hope Association, Indian, \$2 (Oxford)—Trinity Church, Foreign.....	519 43	Mrs. Wm. Gammell, Wo. Aux., for "Harriet Ives" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; "Harriet Ives" scholarship, High School, Cuttington, Africa, \$40.....	80 00
Tuesday Missionary Bible-class, for Bishop Walker's work, North Dakota.....	377 46	<b>SOUTH CAROLINA—\$201.75</b>	
Indian Hope, Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska.....	50 00	Berkley—St. John's, Foreign.....	3 00
Miss Stille's Bible-class, Wo. Aux., for support of Bible woman under Miss Mailes, Japan.....	25 00	Blackburg—Atonement, General.....	2 00
(E. M. B.) for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	88 00	Black Oak—Trinity Church, Foreign.....	5 50
Radnor—Church of the Good Shepherd, Domestic, \$20.65; Foreign, \$20.80.....	20 00	Charleston—Calvary, Colored.....	2 52
St. Martin's, Foreign.....	41 45	Grace, Foreign.....	43 82
Wernersville—C. W. Jordan, Domestic, \$5; Foreign, \$5; Sp. for Mission Chapel, near Manitowoc, Wisconsin, \$5.....	11 28	Holy Communion, Wo. Aux., Sp. for a Mormon scholarship.....	20 00
West Chester—Holy Trinity Church, Wo. Aux., Domestic.....	15 00	Lenten Offering, General.....	25 00
West Whiteland—St. Paul's, Indian Hope Association, Indian.....	20 00	Cheraw—"Part of the Tithes," Indian.....	5 00
	2 00	Columbia—Trinity Church, Sp. for St. John's College Building Fund, China.....	54 64
<b>PITTSBURGH—\$526.30</b>		Eastover—Zion, Domestic, \$2.27; Foreign, \$1.76.....	4 03
Allegheny—Christ Church, Domestic, \$91.45; Foreign, \$92.94.....	184 39	Gaffney City—Incarnation, General.....	3 25
Franklin—St. John's S. S., Indian.....	10 21	Glen Springs—Calvary, General.....	4 90
Meadville—Christ Church, Wo. Aux., for salary of Mrs. Clarkson, Virginia.....	10 00	Richland—St. John's, Domestic, \$7.27; Foreign, \$5.45.....	12 72
New Castle—Trinity Church, General.....	11 60	Ridgeway—St. Stephen's, Domestic and Foreign.....	1 25
Pittsburgh—Grace, Domestic.....	10 10	Summersville—St. Paul's, Foreign.....	6 27
Calvary, Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00	Walhalla—St. John's, General.....	2 85
St. Andrew's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$50; Sp. for scholarship in Payne Memorial School, Petersburg, Virginia, \$15.....	65 00	Woodruff—Harry Palmer, for Japan.....	3 00
Branch Wo. Aux., for salary of Miss Goepf, Japan, \$20; Sp. for salary of Miss Francis, South Dakota, \$20; for salary of Mrs. Clarkson, South Carolina, \$20.....	60 00	<b>SOUTHERN OHIO—\$266.80</b>	
Sewickley—St. Stephen's, General.....	15 00	Cincinnati (Clifton)—Calvary, Mexico, \$15; Japan, \$50.....	65 00
Verona—St. Thomas', Mrs. F. R. Brunot,		(College Hill)—Grace, Foreign.....	5 29
		St. Paul's, Foreign.....	42 56
		Christ Church S. S., for "Rev. Dr. Brooke" scholarship, Baird Hall, Shanghai, China, \$40; Sp. for St. Mark's School, Salt Lake City, Utah, \$40; "Christ Church S. S." scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	105 00
		Emmanuel Church, Foreign.....	4 00
		Dayton—St. Andrew's, Foreign.....	6 70
		Glendale—Christ Church, Foreign.....	14 00
		Marietta—St. Luke's, Foreign.....	20 00
		Worthington—St. John's, Domestic, \$2.60; Foreign, \$1.65.....	4 25
		<b>SOUTHERN VIRGINIA—\$120.83</b>	
		Amelia Co. (Chula)—M. E. Berkeley, Domestic and Foreign.....	1 00
		Charlotte Co. (Smithfield)—Christ Church, General.....	14 06
		Dinwiddie Co. (Petersburg)—St. Stephen's, Colored.....	72
		James City Co. (Williamsburg)—Bruton Parish, General.....	10 02
		Mecklenburg Co. (Boydton)—St. James' S. S., Foreign.....	3 58
		Norfolk Co. (Norfolk)—Branch Wo. Aux., Sp. for Sybil Carter, for her lace workers, Minnesota.....	80 00
		(Portsmouth)—Trinity Church, Wo. Aux., Sp. for support of baby in Richard Wingfield Memorial crib, St. Mary's Orphanage, Shanghai, China.....	30 00

Member of Wo. Aux., Sp. for Mr. Osuga's orphanage, Japan, \$10; for support of catechist under Rev. J. Lindsay Patton, Japan, \$10; Sp. for Alaska, \$10.....	30 00
Prince Edward Co. (Farmville)—St. John's Memorial, Foreign.....	1 50
<b>SPRINGFIELD—\$14.70</b>	
Belleville—St. George's, General.....	3 70
Chester—St. Mark's, General.....	3 40
Jacksonville—Trinity Church, General.....	7 60
<b>TENNESSEE—\$44.10</b>	
Memphis—Calvary, Wo. Aux., General.....	20 00
Nashville—St. Ann's, Domestic, \$7.10; Sp. for Brazil, \$7.....	14 10
Somerville—"In Memoriam," Domestic.....	10 00
<b>TEXAS—\$60.90</b>	
Austin—St. David's, Branch of Ministering Children's League, for "St. David's" scholarship, St. Mary's School, Rosebud Agency, South Dakota.....	30 00
Houston—Christ Church, Foreign.....	28 90
Tyler—Christ Church, St. Andrew's Guild, Wo. Aux., for Point Hope, Alaska.....	2 00
<b>VERMONT—\$52.30</b>	
Bellows Falls—Immanuel Church, General, \$8.30; Colored, \$10.....	18 30
Burlington—St. Paul's, J. C. Emery Society, Junior Aux., Sp. for support of Edith Hopkins, St. Paul's crib, St. Mary's Orphanage, Shanghai, China.....	30 00
Sheldon—Grace, General.....	4 00
<b>VIRGINIA—\$339.55</b>	
Albemarle Co. (Charlottesville)—Christ Church, Sp. for Bishop Talbot, Wyoming and Idaho.....	25 00
Augusta Co. (Staunton)—Trinity Church, Wo. Aux., General.....	30 00
Clarke Co. (Millwood)—Christ Church, for "Christ Church" scholarship, St. Mary's Hall, Shanghai, China.....	50 00
(Berryville)—Grace, Indian.....	5 00
Fauquier Co. (Warrenton)—St. James', Foreign.....	17 00
Henrico Co. (Richmond)—Grace, Sp. for Rev. J. C. Ambler, for the Female Orphanage, Japan, \$6; Missionary Pockets, Domestic and Foreign, \$26.55.....	32 55
(Richmond)—Moore Memorial, Wo. Aux., for Mr. Patton's work, Japan, \$5; Foreign, \$25.....	30 00
(Brook Hill)—Emmanuel Church, for Rev. H. D. Page's work, Japan, \$100; Rev. J. C. Ambler's work, Japan, \$50..	150 00
<b>WEST MISSOURI—\$38.73</b>	
Kansas City—St. George's, Colored.....	5 57
St. Joseph—Christ Church, Domestic.....	33 16
<b>WEST VIRGINIA—\$66.62</b>	
Martinsburg—Trinity Church, General....	7 55
Morgantown—Mrs. John I. Harvey, Indian, \$2.50; Foreign, \$2.50; in memory of Fannie Lewis Thompson, for China, \$5	10 00
Wheeling—St. Luke's, Foreign.....	19 07
St. Matthew's, General.....	30 00
<b>WESTERN MICHIGAN—\$121.92</b>	
Allegan—Church of the Good Shepherd, Foreign, \$7.56; Wo. Aux., for "Ellen E. Robinson" scholarship, Hope School, South Dakota, \$6.25.....	13 81
Battle Creek—St. Thomas', Domestic.....	10 81
Grand Haven—Akeley Institute, Foreign..	2 30
Grand Rapids—St. Mark's, Wo. Aux., for Colored Salary Fund, \$20; "Dr. Cum- 53	
ing" scholarship, St. Paul's School, South Dakota, \$10; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$15; Sp. for Little Cot, St. Mary's Orphanage, Shanghai, China, \$10.....	55 00
Kalamazoo—St. Luke's, Wo. Aux., for "Dr. Cum- 53	
ing" scholarship, St. Paul's School, South Dakota, \$10; "Ellen E. Robinson" scholarship, Hope School, South Dakota, \$15; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$10; Sp. for Little Cot, St. Mary's Orphanage, Shanghai, China, \$5.....	40 00
<b>WESTERN NEW YORK—\$527.57</b>	
Brockport—St. Luke's (of which S. S., \$3.12); "St. Luke's" scholarship, St. Paul's School, Tokyo, Japan, \$12; Mrs. L. H. Reynolds, Domestic, \$1.....	13 00
Buffalo—St. Paul's, Mite Chests, Domestic Trinity Church, Foreign, \$151.48; Junior Missionary Society, Wo. Aux., Sp. for scholarship in Hoffman Hall, Tennessee, \$5.....	156 48
Canandaigua—St. John's, Wo. Aux., Sp. for insurance of Rev. F. R. Graves, Wuchang, China, \$5; Sp. for salary of teacher in St. Elizabeth's School, South Dakota, \$5.....	10 00
Geneva—Trinity Church, Sp. for Bishop Wells' work in Spokane, \$5; "A Thank Offering," for church schools in Greece, \$20; "G. G." Domestic, \$100; Foreign, \$100; for Bishop Ferguson's seven stations, \$25.....	250 00
Holly—Mission, for "St. Luke's" scholarship, St. Paul's School, Tokyo, Japan..	3 00
Lockport—Grace, Wo. Aux., Sp. for insurance of Rev. F. R. Graves, Wuchang, China, \$5; Sp. for salary of teacher in St. Elizabeth's School, South Dakota, \$10; Sp. for scholarship in Hoffman Hall, Tennessee, \$10.....	25 00
Palmyra—Zion, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; Sp. for salary of teacher in St. Elizabeth's School, South Dakota, \$5.....	9 00
Rochester—Christ Church, Wo. Aux., Sp. for insurance of Rev. F. R. Graves, Wuchang, China, \$5; Sp. for scholarship in Hoffman Hall, Tennessee, \$5.....	10 00
St. Paul's, for Japan.....	18 72
Miscellaneous—Junior Branch Wo. Aux., for "Sybil Carter" scholarship, Jane Bohlen School, Wuchang, China.....	5 00
<b>MONTANA—\$42.00</b>	
Dillon—St. James', for "St. James" scholarship, High School, Cuttington, Africa, \$40; Sp. for benefit of scholar on "St. James" scholarship, High School, Cuttington, Africa, \$2.....	42 00
<b>NORTH DAKOTA—\$6.00</b>	
Pembina—Grace, General.....	6 00
<b>NORTHERN CALIFORNIA—\$2.55</b>	
Vallejo—Ascension, Colored.....	2 55
<b>NORTHERN MICHIGAN—\$52.53</b>	
Ishpeming—Grace, Indian.....	2 53
Marquette—St. Paul's, Colored, \$25; Foreign, \$25.....	50 00
<b>NORTHERN TEXAS—\$1.90</b>	
Dublin—Trinity Church, for Africa.....	1 90



# ACKNOWLEDGMENTS.

153

## OLYMPIA—\$48.35

<i>Aberdeen</i> —St. Andrew's, General.....	3 10
<i>Hoquiam</i> —St. David's, General.....	65
<i>Seattle</i> —St. Mark's, Sp. for Bishop Wells, Spokane.....	44 60

## SOUTH DAKOTA—\$51.65

<i>Cheyenne River Agency</i> —St. John's, Wo. Orphanage, Shanghai, China.....	2 00
St. Paul's, Wo. Aux., General.....	1 59
St. Andrew's, Wo. Aux., General.....	1 01
Calvary, Wo. Aux., Sp. for scholarship in St. Mary's Orphanage, Shanghai, China	50
Emmanuel Church, Wo. Aux., General...	3 25
Ascension, Wo. Aux., General.....	7 22
St. Thomas', Wo. Aux., Sp. for scholar- ship in St. Mary's Orphanage, Shang- hai, China.....	4 04
<i>Lower Brulé Reserve</i> —Church of the Sa- viour, Domestic, 50 cts.; Foreign, 50 cts.	1 00
St. Alban's Chapel, Domestic, 10 cts.; Foreign, 20 cts.....	30
St. Luke's, Domestic, 10 cts.; Foreign, 20 cts.....	30
St. Barnabas' Chapel, Domestic, 25 cts.; Foreign, 25 cts.....	50
St. Mary the Virgin, Domestic, 25 cts.; Foreign, 25 cts.....	50
St. Peter's Station, Domestic, 20 cts.; Foreign, 25 cts.....	45
Holy Faith, Domestic, 20 cts.; Foreign, 25 cts.....	45
Church of the Holy Name, Domestic, 20 cts.; Foreign, 25 cts.....	45
Ascension, Domestic, 20 cts.; Foreign, 25 cts.....	45
<i>Standing Rock Reserve</i> —St. Elizabeth's Chapel, Domestic and Foreign.....	2 16
Black Feet Camp, Domestic and Foreign	34
Little Oak Creek, Domestic and Foreign, 47 cts.; Wo. Aux., Japan, \$2.62; Sp. for scholarship in St. Mary's Orphanage, Shanghai, China, \$3.....	6 09
Broken Ribbed Bear's Camp, Domestic and Foreign.....	25
<i>Crow Creek Agency</i> —Christ Church, For- eign.....	3 27
St. John the Baptist, Foreign.....	2 04
All Saints', Foreign.....	1 00
<i>Centreville</i> —Mission, General.....	1 18

<i>Hurley</i> —Grace, General.....	1 04
<i>Parker</i> —Good Samaritan, General.....	1 27
<i>Sioux Falls</i> —Calvary Cathedral, Domestic, \$1; Foreign, \$3.....	4 00
<i>Springfield</i> —Ascension, General.....	5 00

## WYOMING AND IDAHO—\$6.75

<i>Wyoming.</i>	
<i>Evanston</i> —St. Paul's, Foreign.....	3 15
<i>Idaho.</i>	
<i>Lewiston</i> —Nativity, Foreign.....	2 00
<i>Wallace</i> —Holy Trinity Church, Foreign...	1 60

## FOREIGN—\$38.00

<i>France, Nice</i> —Church of the Holy Spirit, General, \$13; Sp. for Bishop Taibot's work, Wyoming and Idaho, \$25.....	38 00
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## MISCELLANEOUS—\$4,627.00

Interest, Domestic, \$2,136.91; Indian, \$210.80; Colored, \$39.37; Africa, \$600.33; China, \$421.86; Japan, \$15.63; Foreign, \$923.08; Specials, \$240.02.....	4,588 00
Interest, for "Clinton T. DeWitt" (In Mem- oriam) scholarship, St. Mary's School, South Dakota.....	20 00
Through <i>The Churchman</i> , General.....	18 00
"A Reader of <i>Southern Churchman</i> ," Sp. for Rev. J. L. Patton, for orphanage for girls, Japan.....	1 00

## LEGACIES—\$6,342.39

<i>N. Y., New York</i> —Estate of Miss Susan H. Wendell, account of residuary bequest to be invested, income to be used for Domestic Missions in the South and West.....	6,342 39
Receipts for the month.....	\$64,622 68
Amount previously acknowledged.....	160,767 84
Total contributions, legacies and specials since September 1st, 1892.....	\$225,390 52

## APPROPRIATIONS, SEPTEMBER, 1892-1893.

<b>DOMESTIC</b> —(Of which for Indian Missions, \$46,991.37; for Missions to Colored people, \$55,880.00)	254,838 93
<b>FOREIGN</b> .....	195,548 78
Total.....	\$450,387 71

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1892. (Excluding Legacies and Specials.)

<b>DOMESTIC</b> —(Of which designated for Indian Missions, \$10,853.41; Missions to Colored people, \$6,731.91, including one-half of general offerings, \$8,308.45).....	\$76,022 37
<b>FOREIGN</b> —(Including one-half of general offerings, \$8,308.44).....	69,541 37
Total.....	\$145,563 74
Required from Mar. 1st, 1893, to Sept. 1st, 1893, for Domestic Missions	\$178,816 56
for Foreign Missions	126,007 41
Total.....	\$304,823 97

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 M. The Western Texas Mission. By Bishop Elliott.  
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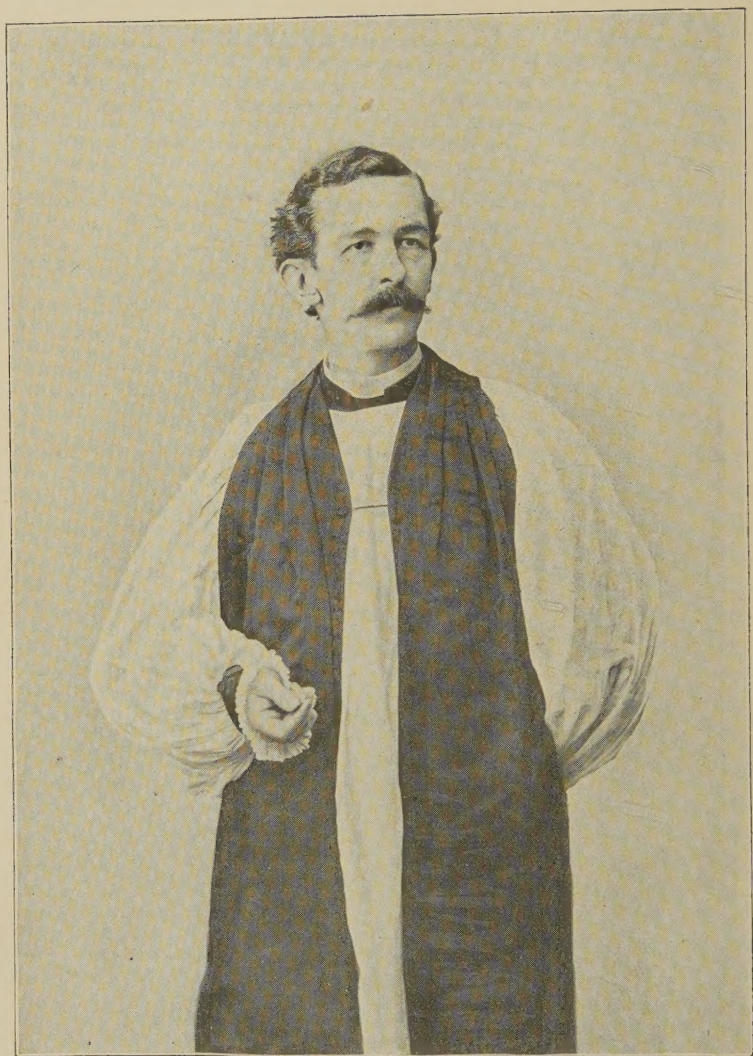
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